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Jan.
Rev. J.W. Van Weelden
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Chatham, Ont.

Can we treat children like people?

by DAVID ALLAN HUBBARD*

For most of us extremes come easy. It's balance that's hard to come by. Over-reaction is almost a way of life with us. Our basic posture is not standing up straight but bending over backwards. We don't move freely; we ricochet our way through life.

This tendency toward extremism is especially pronounced in the way we raise our children. In discipline, for instance, steadiness and consistency are virtues rarely found. We volley back and forth between strict regulation and open permissiveness, with a good deal of nagging and chiding in between.

In turn we may neglect and then spoil our youngsters. Victims of our guilt feelings, we over-compensate when we feel we've done the wrong thing. Or we try to give our children what we never had. In sparing them the deprivations of our youth we sometimes deprive them of experiences that help them grow. After all, learning to cope with frustration bravely, to take disappointment cheerfully, to do without gracefully is part of

growing up. This younger generation of ours is physically larger and healthier than almost any in history. But those of us who raised them may have over-protected them, with the result that they may lack the toughness and discipline that come from hardship.

In other cases, our youngsters have felt unimportant, even unwanted. They've had to take second place to our other aspirations. Our deep drives to succeed in business were sharpened by the great depression. And we'll knock ourselves out to ward off the poverty which burned us so deeply as children. Consequently, we have been willing to risk personal health and family stability in order to gain financial security.

Or social aspirations may have caused us to push our families into the background. The desire to be known in the right circles, to belong to the best clubs, to be recognized in the community has lured a lot of us to spend our spare time away from home.

And don't forget how confused we've been about our authority over our children. We often fuss and fume at them over trivialities. They become pin-cushions for our own anxieties and insecurities, as we jab and needle them over things that have no consequence. At the same time we may turn lax and fearful when their real welfare is

at stake. The permissiveness of our age is monumental. We want so badly to be pals with our children that we end up not being parents. Pals they can have many. Parents only two. If the two shirk their responsibilities and fail to give the proper support in love, authority, and discipline, the youngsters are at a loss as to how to grow up. Other influences fill the authority vacuum, and mutiny or desertion are the result.

Balance is our problem. How do we treat children like people — people made by God and committed to us to be prepared for fine and full living? The Bible has not abandoned us here any more than it has in the other aspects of family life. The great doctrines of the faith — our creation in God's image, our covenant relationship with him through Christ, our freedom in the gospel to be forgiven and forgive — all have things to say to children and parents.

Not that the Bible tells us what to do in every situation. It is not a handbook on children. It is the textbook of salvation. But our Christian families are part of God's program of salvation. Parents who raise children to know and fear God's name play a key role in what God is doing in the world. And children who honor their parents are object lessons to friends and neighbors of the

reverence and respect we owe to God, who is the Father of us all.

Not so much specific words of advice for every problem but principles that we can apply to the changing needs of life — these are what the Bible gives. Paul's words in Ephesians 6 are especially helpful as we seek to avoid the extremes to which we're so prone. They deal with the ties between children and parents in a context which outlines the responsibilities of each member of the family. This in itself is a reminder of the importance of children. They too are people, bound together with us in the network of life, intimately tied to God's plan to rescue a people who will make true worship their highest aim.

I. CHILDREN ARE TO BE TREATED WITH DIGNITY

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother...' " (Ephesians 6:1-2). Paul reaches into the heart of the Ten Commandments for these words which show how important the parent-child relationship is to God.

Though the commandment is given to children, the parents' responsibilities are implicit in it. Our first responsibility is to remember that our children belong more to God than to us. This means they are to be treated with dignity. He has high hopes and fine plans for them, and he counts on us to help them be what he wants them to be.

We don't own our children. We have them as a trust from God who commissions us to lead them in paths of righteousness for his name's sake. Jesus reminded his disciples that our loyalty to him takes priority even over our loyalty to our parents: "If any one comes to me and does not hate his

own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple" (Luke 14:26). Strong language this. The same God who commanded us to honor our parents here insists that we hate them for his sake. What Jesus means, of course, in this Hebrew type of overstatement is that we are to put him first. Our relationship with him outranks everything else.

As we teach our children the dignity of being human, we teach them to honor God even above us, their parents. We do this best by the way we honor God. Our second

responsibility in helping our children obey God's command is to be sure that we honor our children as persons made for God. Where do children learn what honor and obedience mean? From our example. Our respect for them is the best way to insure their regard for us. Some people think children are to be broken like wild horses. But our ultimate aim is to relate to our children, not to ride them. It is their maturity, not our mastery, that we must seek. We may browbeat them to respond to us, but we should rear them to cope with themselves and the rest of life.

(Continued on page 2)

Intelligence Testing

Many a reader of C.C., and in particular those with school-going children, has on occasion been confronted with the need to evaluate the results of a psychological test given him or one of his children. In fact the use of psychological tests has become so widespread during the last decades that virtually anyone knows at least to some extent what IQ tests, aptitude tests or personality tests are. Yet, when discussing psychological tests, it becomes evident that some gaps, within the non-professional understanding, exist. It may therefore be of some utility to deal with some of the functions, assumptions, problems and concepts of psychological tests, and in particular, with those measuring intelligence in infants and children.

Tests have been devised and are used primarily for the determination and analysis of individual differences in general intelligence; specific aptitudes; educational achievement; vocational fitness, and personality characteristics. In addition to these tests of individual differences a variety of tests have also been used to study group differences. Among these group tests, the following have been most common and include the most important fields of psychometrics (cf. the measurement of psychological abilities): the nature and course of mental development, intellectual and non-intellectual personality differences associated with age, sex and race, differences that might be attributed to heredity or environment, differences among occupations and the testing of atypical groups such as the mentally gifted, retarded and mentally ill. Glancing over this summary of various uses of psychological tests, it becomes clear that they may be used in virtually all institutions, among which education, health, defence, business and industry are the major ones.

During the early stages of psychological test development and the measurement of intelligence the trend was to attempt to correlate or associate the strength and nature of measurable sensory and motor capacities with the level of one's intelligence. For example, a person with the ability to distinguish between two almost identical weights was considered brighter than the poor fellow who thought these weights to be equally heavy. Or someone with absolute or excellent pitch discrimination would receive higher evaluations than the tone deaf person.

It soon became clear to some French researchers that the road to accurate intellectual assessment was not by way of our muscles or hearing system. In particular the Frenchman, Alfred Binet, objected to the type of psychological testing which followed the work on sensory and motor capacities on the

ground that they were too simple in nature and did not lead to explicit understanding of higher mental processes, such as thinking and reasoning. Binet was of the opinion that it was in the higher processes that individuals really differed. He proposed therefore to study instead the following functions or "faculties": moral sentiments, memory, mental images, imagination, attention, suggestibility, comprehension, esthetics and will strength. Despite the fact that by present day standards some of these faculties are not necessarily thought to be directly related to thinking and reasoning, the study of these led to a far better understanding of intellectual differences than hitherto had been accomplished. Binet (in 1905), together with Simon, constructed the first real test to differentiate between normal and subnormal children. In this test we find the fundamental concept underlying all tests that measure the mentality of children. This principle is that differences in mental development may be identified with differences in the levels of development as represented by the average capacities of children of various ages. In more contemporary terms Binet provided the major impetus to the study of individual differences by means of standardized tests and individual comparisons with the norms or standards. All major tests of a child's intelligence (and of adults as well) used today are in some way or other related and based upon this early Binet-Simon scale of intelligence.

(Continued on page 8)



BRAS D'OR LAKE, CAPE BRETON ISLAND, is the site of an oyster farming project undertaken by the Eskasoni band of 1,200 Mi'kmaq Indians. The project will revolutionize the Maritimes \$1-million-a-year oyster industry. Pictured above are the Indians' homes nestled between the ever green-covered highlands of Cape Breton Island and Bras d'Or Lake. Already the Indians have 10,000,000 baby oysters suspended on cables under the sheltered salt waters in front of their homes. The concept being tried is to carry the oysters through spawning and maturity cycles suspended off the bottom and away from the oysters' predators. When ready for harvesting, the strings of scallop shells with oysters clinging to them are brought to the surface and retrieved. The federal Fisheries Board believes that the 50-mile-long Bras d'Or has the potential to become a giant natural hatchery, boosting the industry to \$25 million-a-year. Globe and Mail Photo

Can we treat children like people?

(Continued from page 1)

Our third responsibility is to remind our children that honoring others adds to our own dignity as persons. This is particularly true of our attitude toward parents. We are so much a part of our parents — their fingerprints are all over us — that what they are cannot be separated from what we have become. Any person who detracts from his parents' dignity — whatever their station in life or however they have treated him — diminishes his own sense of worth. To put it simply, hurting others always hurts us more. And the closer the other person the deeper the hurt.

II. CHILDREN ARE TO BE PREPARED FOR RESPONSIBILITY

Can we treat children like people? Sure we can, by treating them with dignity and preparing them for responsibility. Again the checks and balances that Paul uses come into play. The wife is to respect her husband as the church does Christ. The husband is to love the wife as Christ loves the church. Each has privileges, and each responsibilities. Similarly, while children are called to obey their parents, the parents are commanded: "Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Ephesians 6:4). Always a realist, Paul knows that we parents are as much flawed by sin as our children are. We can easily pervert the commandment that calls for their obedience into a personal power play. Paul's warning is wholesome: our task is not to lord it over our youngsters but to prepare them for their own Christian service.

"The discipline and instruction of the Lord" — this is not just factual information about the Bible. It is thorough, consistent training in what it means to be a Christian. There is no way to delegate this training to Sunday School classes or young people's meetings,

though they may have a share. The basic responsibility rests with us as parents.

"The discipline and instruction of the Lord" — our equipment to be responsible Christians and wholesome human beings. To bank on the love of Christ is the first thing we ought to teach our young people about the Christian faith. Our first thoughts ought not to be of our duty but of Christ's love. God's love for us is the prime truth of the universe, the best news to be found in heaven or on earth. Let's make it so clear in our teaching and living that our children will feel it in their bones even before they understand it with their minds.

To follow Christ's ways is the second great lesson we must both learn and teach if we are to treat our children like people — preparing them to assume responsibility. To follow Christ is to say "yes" to God's love by loving him and sharing his love with others. Again, our emphasis should not be primarily on the law with its demands but on God's grace which sets us free to follow Christ, as we learn his values and draw our strength from him.

Dignity and responsibility have been at the center of our thinking because they are the mix of our manhood. No one can truly be a person, who is robbed of his dignity or who shirks his responsibility. The relationship between parent and child with its mutual delights and obligations is God's way of affirming our dignity and preparing us for responsibility.

And more than that our relationship with each other teaches us lessons about our relationships with God. In our total concern for our children's welfare, we parents get a glimpse into the depths of God's grace. And in our wholesome balance of authority and compassion our children sense something of the Fatherhood of God. How good of God to put us in families! Let's make the most of this special act of his goodness.

Church Announcements

CHR. REF. CHURCH

Called to Vernon, B.C., Rev. P. W. De Bruyne of Edmonton (Ottewell), Alta.

Declined for Scarborough, Ont., Rev. J. Kuntz of New Westminster, B.C.

for Newmarket, Ont., Rev. D. C. Los of Jarvis, Ont.

REFORMED CHURCH

Called by Brantford, Ont., Mr. Simon Nagel of Western Seminary, who will be a candidate for the ministry this coming summer.

Declined for Brantford, Ont., Rev. J. Bekker of Franklin Lakes, N.Y.

REV. HERMAN MAASSEN

Rev. Maassen was born in the Netherlands in 1878 and died in the hospital of Waupun, Wisconsin November 18, 1970. He came to the U.S. in 1903. He studied at Western Seminary in Holland, Mich. He entered the ministry in Beaverdam, Mich., and served in North Holland and North Blenden, Mich., Seboygan and Waupun, Wisconsin. Rev. Maassen came to Canada in 1950 and served the church of Chatham, Ont. to 1955. He was the first minister of the First Reformed Church of Chatham, Mich.

He was laid to rest in Holland, Mich.



From the Mailbox

THANK YOU

I like to say a warm "thank you" to Ineke Parlevliet for writing a "Christmas story" (see C.C. Christmas paper) and also letting us know about the book called "I found God in Soviet Russia". In the meantime we finished reading it and strongly recommend for anyone to read that book!

Yours sincerely,

Peggy Rypstra, Campbell, Calif.

RECITATION EVENING

Dear Mr. Editor,

The first annual recitation evening held in Galt, Ont., on February 13, 1971, organized by the Galt C.R.C. Young Couples Club was very successful, in spite of the bad weather conditions. Contestants came from as far away as Brampton, Burlington, Dundas, Brantford, Guelph and Galt.

In the category "serious", first prize went to Mr. J. Span, second prize to Mr. G. Van Lenthe. In the category "humorous", first prize went to Mr. G. Van Lenthe, second prize to Mr. C. Norg. In the category "18 and under", first prize went to Miss T. VanDijk.

Besides recitations there was an organ solo by Mr. H. Oudshoorn and musical presentation on trumpet, saxophone and organ by Guy & Ben Van Leeuwen and Tony Vanderstelt.

The Young Couples Club was encouraged to organize another recitation evening next year, keeping Dutch and English separate. If any of the readers have suggestions or questions, they can write to M. Adema, R.R. 1, Galt, Ontario.

M. Adema.

"LET'S WITNESS — 1,000 STRONG FOR CHRIST!"

Toronto, Feb. 15 — The Christian Labour Association of Canada (CLAC) announced today the programme for its upcoming convention on April 24. The announcement was made on the same day that the Ontario Government proclaimed as law Bill 167, amending The Labour Relations Act. CLAC's convention will reflect the new circumstances created by the proclamation of a provision enabling workers to pay to a registered Canadian charity an amount equal to union dues, when they object to supporting a secular union because of "religious conviction or belief."

Under the banner "Let's witness for Christ to the leaders of Canada's socioeconomy," CLAC will endeavour to state clearly the goals it seeks for the restructuring of Canada's social relationships, particularly in industry. This goal will be embodied in the consideration by delegates of a "Christian Labour Manifesto 1971" and in the main addresses of the convention.

The keynote address will be delivered by Dr. Frank Peters, president of Waterloo Lutheran University, Waterloo, Ontario. His speech will be entitled, "A Time for Radical Christianity." Dr. Peters could well set a new tone for the way in which Christians relate to the Canadian scene in shouldering their social responsibilities. The educator's address is tentatively set for 2 p.m., following the presentation to delegates of a large contingent of "religious objectors" who will be taking advantage of the charity clause now written into the Labour Relations Act.

The evening banquet address will be made by Dr. Joel Nederhood, English-language radio minister of the Back to God Hour, the international offices of which are located in Chicago, Illinois. Nederhood will speak, to those attending the inexpensive communal dinner, on the topic "Whitewash, Blackmail, or Faith." He will attempt to locate the startingpoint of christian social witness today in relationship to the conflicting forces which presently divide North America.

Following the banquet address, students involved in the Christian Labour movement will present an original and innovative drama, produced and directed by Ben Vandezande of St. Catharines, Ontario. The production will include guitar music and community singing.

The foremost business of the convention will be worked on by delegates in the morning session, beginning at 9 a.m. Most important will be the consideration and possible adoption of a "Christian Labour Manifesto 1971." The manifesto will attempt to formulate CLAC's understanding of the Christian responsibility for modern industrial workers. It will deal with the meaning and nature of work, the structure of the business enterprise, the role of trade unions, and the pluralization of workers' representation through a multi-union arrangement in which each worker is assured of the right to

belong to the union of his choice. CLAC opposes all forms of compulsory unionism, majoritarian representation, and the collective bargaining ideology. CLAC seeks a form of workers' representation that will guarantee room for the liberating Word of Christ in modern industry.

Those planning to participate should attempt to make an advance registration in order to be assured of seating, food and overnight accommodation wherever necessary.

B.C. Summer School for Teachers

The summer of 1971 will see much activity centered in the province of British Columbia. Many people, especially Canadians, must already be planning to attend the National Union of Christian Schools' convention which will be held in the Vancouver area in the beginning of August. Hopefully many more will be attracted to the area by the forthcoming summer school program for teachers and prospective teachers.

The 1971 session will focus on the teaching of science in our Christian schools. We are fortunate indeed to have secured the services of Dr. A. Leegwater, professor of chemistry at Trinity Christian College in Chicago, who will lecture during the first two weeks of the session and then together with Dr. H. Cook, professor of Biology at the same college, conduct a workshop for participating teachers for the remainder of the summer school. Other local experts in the field of science may be asked to volunteer their services for the workshop. We hope to be able to make a start at the writing of a new christian curriculum for the teaching of science during the workshop sessions.

This year the summer school will be held in the Fraser Valley Christian High School in Surrey from July 5th through August 6th. Anyone interested in more information should write to Mr. G. Dijkstra, 545 Walton Rd., Richmond, B.C. The tuition to the students is kept very low at \$100. This is made possible through the cooperation of the school boards, who are supporting this venture financially.

We hope that many from British Columbia, Alberta, Washington as well as from other more remote areas will avail themselves of this opportunity to help establish an entire school program centered completely in the Word of God. We will provide teachers with a basic perspective and new insights in the ever developing field of science and through the workshop sessions we hope to make it very practical and of immediate use in the classroom.

For the committee, John Kampman.

Ministers, Consistories, prepare in time for your catechism classes.

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DATA CENTRE

- March 6 15th Anniversary Walkathon, John Knox Chr. School, New Westminster, B.C.
- March 27 Elders conference Classes Toronto and Hamilton Chr. Ref. Church. (Continuation of last spring's conference.) Speaker Dr. B. Zylstra. Topic: Where do we go from here: the foundation and the future of the Christian Church". Place to be future of the Christian Church". Toronto District Chr. High School.
- April 2 Fryske Joun yn Jarvis. Melwurking frege yn de foarm fan foardrachten, sankjes, ensf. Graech berjicht foar 15 Feb. oan Mayke DeVries, R.R. 4, Simcoe, Ont., 443-8010.
- April 3 Annual Meeting of Salem Christian Sanitarium Association Inc. Rehoboth Chr. Ref. Church of Toronto, 800 Burnhamthorpe Rd., Etobicoke. 2 p.m.
- April 4 "Christ in the Concrete City", drama, Grand Haven, Mich. Community Center, 5.00 p.m.
- April 16/17 "FAMA Dramatical Society" hoopt op te voeren het toneelstuk "Op Hoop van Zegen" van Herman Heyermans, in het Central Library Theatre, College & St. George Sts., Toronto.
- April 24 C.L.A.C. Convention, Toronto. Guest speakers: Dr. Frank Peters, president of Waterloo Lutheran University, and Dr. Joel H. Nederhood, Radio Minister of The Back to God Hour.
- July 5-Aug. 6 Summer school in the Fraser Valley Christian High School, Surrey, B.C. Information Mr. G. Dykstra, 545 Walton Rd., Richmond, B.C.

EXHIBITIONS

- Feb. 26-March 23 Exhibition "Children's Art, Revelation and Response", K thru 12, FAC, Calvin College, Grand Rapids, Mich.
- April 1-30 All Student Exhibit, Calvin College, FAC, Grand Rapids, Mich.
- May 1-May 22 Exhibit: Senior Art Majors, Calvin FAC, Grand Rapids, Mich.

SONG OF SIXPENCE

Ashley Montague is an anthropologist who takes an unflattering view at the American way of life, though, so he states in the pre-view of *The American Way of Life*, one can only do so with love. He takes exception to the American worker in whose honor he sings a psalm.

Contrasting the American worker to the English counterpart, Montague says that the English laborer at work is a study in slow motion. But the American laborer "throws himself into his work wholeheartedly, as if it were something worth doing well even though it may be anything but that. When he works, he works. He efficiently does the job for which he is paid." There are many thousands of workers in America who are taken too much for granted, and to them this song of praise is devoted.

Shedding light on the subject from another angle is the situation in Japan. Japanese factory workers, in contrast to their millions of brothers in America, do not strike. They care for their work and for the factory that employs them. They do not want to follow the examples of their American counterpart in the matter of striking.

An illustration of the kind of unconcern they refer to is a recent incident which occurred at the bedside of an aging doctor in a hospital. Two laboratory technicians, trained to handle a number of technical apparatuses, were asked to run an EKG on the critical patient. One of the two looked at his watch, and stated that he was sorry but after 5:00 P.M. he did not do such tests. The two were to go off duty in about 7 minutes. Meanwhile, the doctor, suffering from an acute heart failure, remained unattended, until an over-worked intern was found who knew how to handle the equipment.

No one should want to follow a horrid, striking example, such as this one. If the only song one knows is that of sixpence, to the beat of a time clock, he had better re-examine his values soon.

C.W.B.

MORE SUBSCRIBERS

is a must for the expansion of our paper.

Would you lend us a helping hand?

BEPPE

That is what we called her, grandmother. She was 92 years old and just a little wisp of a woman, but still more energetic than many women 20 or 30 years younger. She still loved to work hard, and did not mind children and their noise a bit. But Beppe was more than that. I know only one good word to describe it. Beppe was a sweet old lady.

Everyone must have thought so, for when we met for the funeral of Beppe this afternoon, people came from all over, just like the letters and cards had for the last few days. We were surprised to see how many friends she had had. For she was a quiet and unassuming woman. But she had something. Many must have noticed that. And what that something was I would like to share with you.

Grief and sorrow were no strangers to Beppe. Many of her generation suffered through terrible tragedies.

She lived in a little village in Friesland. It was a village of fishermen, nestled against the big sea dike, protected from the fury of the sea.

One day, when she was only 8 years old, 80 fishermen set out to sea in 22 different boats. Of those 80 only one returned. The others perished in the waves. On that day most of the women in the village became widows.

When Beppe married, grief came closer. When her second child was about one year old, it became seriously ill. Soon she had to carry

her baby to its grave. But two weeks later the Lord gave her a third child. One half year after that she also carried that baby to its grave.

It wasn't long after that, she was not yet 30, that she walked out of the home of her parents-in-law. Life had just dealt her another cruel and crushing blow. Her husband had caught tuberculosis, a dreaded disease in those days. He soon succumbed, and now he was gone too. All she had left was her oldest son.

She set out to the home of her parents where she would live with her little boy for the time being. She did not walk along the road on top of the sea dike, but rather along the footpath near the bottom of the dike, close to the sea. There no one would see her in her misery, no one would see her tears. She wanted to be alone. A storm was raging in her soul. She had to come to herself, she had to come to clarity. She had to find her balance again. She desperately needed to find peace.

I don't know what happened there at the foot of that big dike. But somewhere she must have sunk on her knees and called to God in her pain and agony.

It was on that walk that the Lord came to her. There she took on His Word, there she laid claim on His promises. "I believe that I shall see the good of the Lord in the land of the living." Ps. 27:13. She found her strength through faith in Jesus.

And she did see the good of the Lord. For He sustained her. He lifted her up. She got through those first difficult and dark days. She was able to carry on, alone with Him. There was a courage and strength and sweetness about her, which found their secret in her faith in Jesus.

But that was only the beginning of a long and difficult road. More than 60 years of widowhood she faced, more than 60 years of loneliness.

There are not many people who know what it is to be alone. Alone when there are problems to be solved. Alone when there are decisions to be taken. Alone when your child must be brought up. And alone even among your friends.

Parents and children may be wonderful, but they cannot really lift the heavy burden of loneliness. Your friends may be the best, and still, you don't really belong to them anymore. They are all together. You are now in a different category, a category all by yourself.

She bore that cross of loneliness for a long time. She had to be both father and mother. She had to be both housekeeper and provider. Her right index finger could not be straightened anymore. That was from knitting and knitting and knitting, to provide some bread for her son and herself.

But she never complained. When you visited her, there was not bitterness, only sweetness. She had something to share. And her secret goes back many years, to that day at the foot of the dike, with the sea as a witness, when she claimed God's promise in faith, and said that she would see His goodness in the land of the living. She did. For He sustained her wonderfully through a long and difficult life.

When she grew old, her cross did not become much lighter.

Her only son moved to Canada. He was all she had in this world, and she wanted to come along. But the doctors kept on refusing to pass her. Until her son, in desperation wrote to Queen Juliana. That brought her to Canada. And now she could rest from her labours. She did not need to provide anymore, she did not need to work for others anymore.

But now she was getting old. Not any less energetic. But her generation slowly passed away. All the people she knew, grew up with, all her old friends went to be with

the Lord. She only remained behind.

There were children, her son and his wife, there were grandchildren, willing to do everything for her. But they were of a different generation.

Her hearing grew dim. In group conversation she understood nothing. In church too, she missed every word. And she was too old to learn the language of her adopted country. Although she was still strong and eager as ever, much of life began to pass by her.

One day, my wife and I called on her. We asked her: "How is Beppe?" Then she cried a little and said: "The road is so long, so very long." She longed to be with her Lord, and those of her generation who had preceded her.

But that was not often. More than once I called on her in vain. She was gone to see one of her grandchildren and great-grandchildren.

Often she went to one of her granddaughters who was also widowed a few years ago. Beppe belonged to an older generation, and her words were therefore few when it came to matters of the heart. But her life said enough. There must have been deep understanding between Beppe and her lonely granddaughter. She must have been a source of courage and strength.

She was that type of a woman. She did not need to say much. You just knew. One day, when her son was still at home, she suspected that he was in company he should not be found in. She just got up, walked into the room where he was. Looked for him, and when she found him said: "Are you here?" "Yes, mother," he replied. "Come with me," were the last words she said about the whole matter. Not much. But it was more than enough. Her son never went there again.

Last year she went to the hospital for a rather serious operation. Just as soon as it was over, I went to see her. I expected to find perhaps a depressed Beppe, or at least a subdued one. Instead she was her old spry self. She confided to me, that she had dreaded to go to the hospital, since she did not understand the language. But her fears were unnecessary. For the nurses were so sweet to her. She was delighted. There was only one cloud on her horizon. She could not sing, for she would disturb the other patients. "What,"

What is it that makes an old lonely woman, with a long difficult life behind her, sing? It reminds you of Ps. 92:12, 14: "The righteous shall flourish like the palm tree. They shall bring forth fruit in old age."

Her secret began long ago, when she cried to her God, and gave her heart to Jesus. When she claimed His promises. And she did see the good of the Lord in the land of the living. And we, who knew her, saw it too.

You know, there are many younger people, who carry not even half the load that she had to carry, and they are crushed in body and soul. They run to the doctor, the psychiatrist and they live on tranquilizers. Maybe they should try Beppe's medicine. It would do them good, if they went to the Great Physician, and gave their hearts to Jesus. He will heal them.

Today there are some people who are leaving their church. There is no more victorious living they say. There is no evidence of the power of God in our lives. I admit that there are many of us who have much to learn. But that there is no victorious living, no that is a conclusion that is utterly wrong. Some of these people should learn to hear and see. There is more of God's power in the life of His people than you realize.

Beppe belonged to an older generation. She expressed herself as people did in her time. That is different than people do it, or expect it today. But if you took the trouble to try to understand, you saw and heard abundant evidence of the power of God, of the victory of Jesus in the life of His children.

She was but a little wisp of a woman, and yet you recognized in her the cedars of Lebanon. That is how tall and strong she was. Unbend by the burdens and the years. She was old, very old, almost 93. And still she bore fruit. She had something to give. And you knew that when you visited her.

At the age of 92 she wanted to sing so badly. Now she sings. With a new voice. Uninterrupted by visits to the hospital. For ever and ever she can sing of her love for Him, whose goodness she saw all her days, in the land of the living, and whose goodness she will see forever, in the land of fadeless day. Just because she believed in Jesus.

Jack Quartel.

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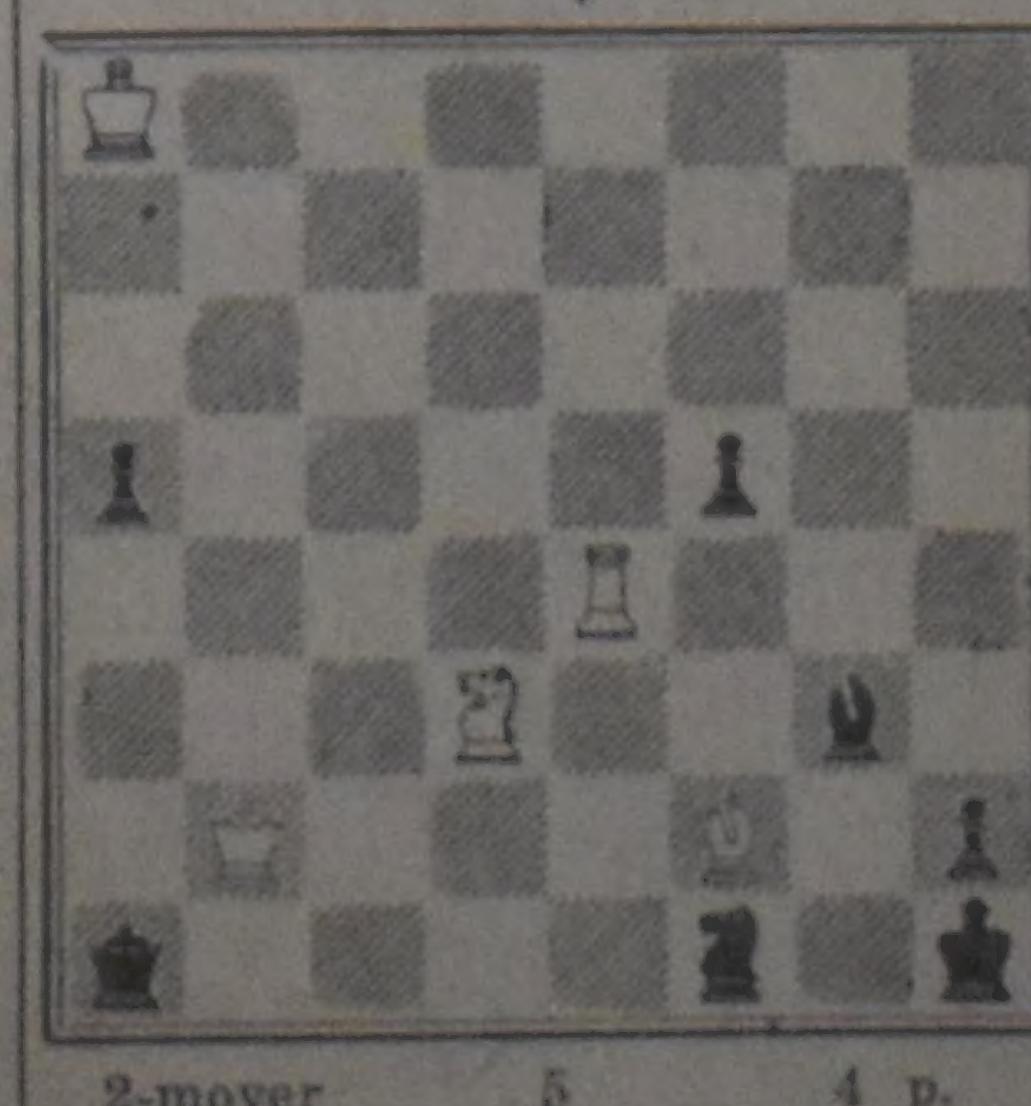
Editor: Mr. C. Hess

FIRST SERIES OF PROBLEMS IN MARCH

No. 436

C. Seneca, France 1935

7



2-mover

5

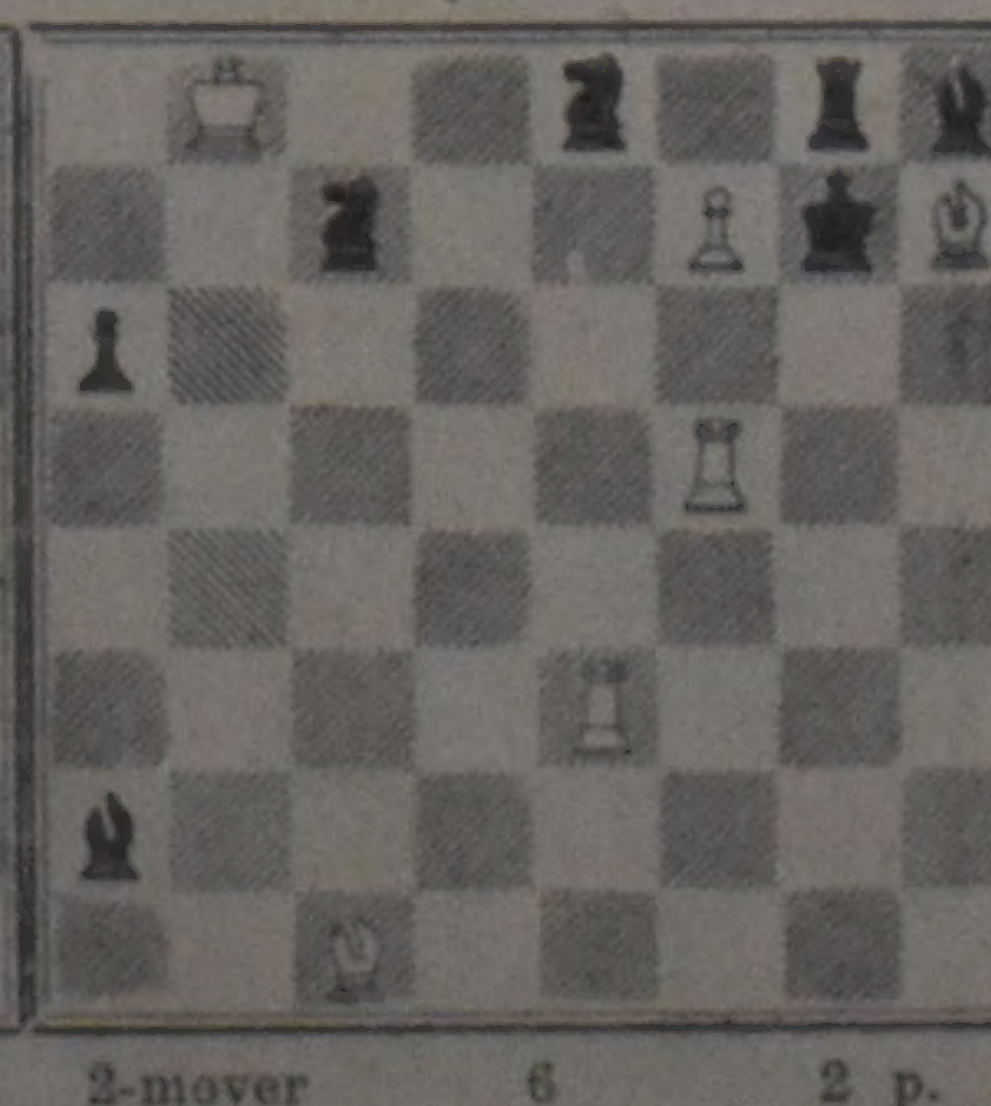
4 p.

No. 437

B. Dikland-P. Layer, Canada 1970

ORIGINAL

7



2-mover

5

4 p.

NOTES

- In the March program I present one 4-mover and three 2-movers. This seems to be rather easy, but each problem will put you to the test!
- Seneca's No. 436 is very exceptional because an unbelievable number of variations was put into this Meredith. Key plus threat, if any, should be indicated, but this time ALSO the total number of the variations you could find. Don't write them all down.
- One of our contestants, B. Dikland, contributed his first original, which, after consultation with composer Layer got his present form. Thanks to both authors! Both look forward to the reactions from the solvers. The solution of No. 437 will be correct if it shows the correct key plus threat, if any.
- There is no hurry because the deadline is still far away.

FROM OUR PARSONAGE TO YOURS

Somechere, January 1971

Dear Nancy:

You must know by now that secretly I always admired you, but my admiration is increasing: your family is much bigger than mine, yet you find time to answer my letter so quickly. I have so many hobbies that writing letters often is postponed till my conscious starts bothering me, which is not very often. However, I made this my New Year's resolution and let's see what happens this year. Our Christmas was a wonderful one, we went to a candle light service (I sing in the choir) and once again I was gripped by the simple message that has such an impact on human lives. There was responsive singing by the choir, congregation, children, men and ladies, and it was moving to hear how many voices united in praising our Saviour. Our New Year was marred by a telephone call that my mother is seriously ill in the hospital. She was not well for quite a while, yet when the news comes it comes as a shock. She knows herself safe in the arms of Jesus, and that is quite a comfort for us. Yet we hope and pray that she will pull through; there are still two teenagers at home who will need the guidance of mother and this seems to be the one thing that bothers Mom: she is ready to die, but it is so hard for her to leave Dad and my brother and sister. I'm sure when the times comes the Lord will give her strength, we have seen it happen in many other cases.

In one of your letters you asked for my opinion on the minister's salary. Much has been written about this lately, and I, for one, was thankful for Mr. Terpstra's letter in C.C. some time ago. We here are thankful and have nothing to complain about, but I know that some churches should really dig into the Acts of Synod to see what is required of them in regard to their minister's salary. Starting January 1971 a basic salary is now set for all congregations, and I agree with you that allowance should be made for experience and the size of the congregation. It is ridiculous that a minister just starting out earns just as much as an experienced man in an oversized congregation. ("Oversized" in my humble opinion, is any congregation of 150 families and over.) At our last congregational meeting a nice thing was introduced: Dave now gets \$200.00 book allowance. The money stays in the hands of the church treasurer, but Dave may order books up to that amount, and send the bill to him. This way Dave won't feel guilty about buying books, thinking it is money that should go into the general fund for the family. Books are

such important tools for a minister. I hope more congregations will follow this example . . .

Nancy, you know our family quite intimately, so I would like to ask you to help us get some clarity of mind. We are seriously considering adopting a child. So many homes are needed and I feel guilty about not doing anything about it. We pray "Thy Kingdom come" and in the meantime we could be missionaries to some children who don't have parents, or who may be adopted by non-churched parents. A family in our church adopted 5 children, and whenever I see them file into church together with their own children, my heart rejoices. We know them very well and love them. If they can do it in faith how come I have some hesitations? I'm sometimes afraid I cannot love them enough, or that physically I will not be able to handle it. May you just forget about yourself and go your own sweet way, thinking someone else is in a better position, or should we also here learn to do it in the power of the Holy Spirit? I just read: "I can do all things through Christ Who strengthens me," but yet I see some obstacles. Is it lack of faith and should I overcome that first, or should we go ahead thinking that Christ will strengthen us in case we adopt some children. We have 14,432 families in our churches in Canada, and if every family adopted one child it is quite an opportunity to bring the gospel to so many. Will you pray for us, and give us some advice in your next letter? Do you know of anyone who also adopted a child besides having their own?

It's Saturday night and my hubby is just finished with his sermon. So I better join him for a cup of coffee.

All our best wishes, Nancy. Our heartiest greetings, also from Dave, to your family. May you all stay in the Shadow of the Almighty.

All my love,
Christy

Dear Christy,

Now that you have revealed your secret admiration for me, we might as well be realistic: there is nothing to admire, since I write back so quickly only because I enjoy writing letters. That is MY hobby, you see, and my conscience nags me when I remember my bulging mendingbasket or the ironing that should be done. And since I admire you for your artistic flair, we are even.

The exchange of pleasantries be-

ing done with, let me get down to business: true enough, I was the one who mentioned the minister's salaries in the first place, although I don't understand anymore how I dared to raise that touchy subject! If my memory serves me well, I wrote at that time that I would like to see the remuneration of ministers handled by one Central Office, manned by sensible, objective, warmhearted financial experts! Imagine, no embarrassing moments anymore at congregational meetings and the exact amount of our husband's salary would disappear among the quota's. It would save several people lots of trouble too, since they would no longer have to rack their brains with the agonizing problem how in the world their minister could af-

ford such a luxurious tent-trailer, or with the equally nerve-wrecking question why his wife is still wearing the same coat for the seventh winter in a row. From this whimsical fantasy, you, and our readers too, may gather that this is my goal: I do not want the pastor and his family to be dependent on the frugal or extravagant individual congregations. Also, I want this cause of uneasy or sometimes even bitter feelings removed from the relationship between pastor and his flock. Granted, it will never completely be erased, since there will always be the ever-rising quotas. But at least the exact amount of the salary will not be on the budget anymore for every Tom, Dick and Harry (and don't forget Mary,

Jane and Foolsie!) to scrutinize; and what might even be more important, the minister knows where he's at.

So many years of service, so many families in the congregation, that will add up to exactly so much! I keep dreaming about it, Christy. Before we close this subject, one more thing: there are congregations who take very good care of their minister's family and I sincerely hope that they will not be disturbed by this discussion of ours. Even so, it would please me if they would ponder my proposal. At the same time, if those people who could stand improvement on their christian duty in this respect start feeling a bit uneasy and restless and would find and apply the only cure, then that would satisfy

me even more. But who am I, humble sheep of the flock, to expect any changes being brought about by my bleating?

Although I wrote earlier in this epistle that writing letters is my hobby, I must admit that I'm not so sure of that fact anymore now that I have to try to answer your next question . . .

I have closely observed several families who adopted one or more children. It has left me with mixed feelings about this subject. Let me make it clear from the beginning, Christy, that the ultimate decision is up to you and Dave. Others, such as I, may try to help you sort out your feelings, but in the end

(Continued on page 4)

BEING OVERLY CRITICAL

By REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain

I would like to talk with you today about being overly critical in the family. Dr. Eric Burn, the noted psychiatrist who passed away last summer, wrote the book, "Games People Play." It was a best seller. And one of these games that he presents in this book is entitled "Courtroom." Courtroom is a game in which both the husband and the wife attack one another with accusations. They bring charges against each other. Or possibly one of the parties brings charges against the other. And they try in this way to attack the other person by means of all kinds of charges that are brought in the courtroom of the family.

In line with this I received a letter from a mother in a home and she writes, "My husband is very critical of me and the children. When he comes home from his office he expects that the house has to be neat and everything in its place. If there are toys lying around he becomes angry and demands that the children pick them up immediately no matter what other games they may be playing at that particular time. He is rather critical of my cooking. In fact, it is pretty hard for me to cook anything that really suits him. It is never quite good enough for him. He tells me, 'If I ran my office the way run the home, I would soon be out of business.' Why must a husband be so critical and fault-finding? I think he does love me and the children. He provides for us very well. But I wish there were some way to break this ugly habit of criticizing us and of finding fault."

Taking for granted that all the things that are written in this letter are true, that this mother is not herself playing into the hand of her husband so that she encourages him to play courtroom, let me talk with you a little while about this habit into which people fall in marriage, and that is of being overly critical or finding fault with the other person. It is often true that husbands will do this sort of thing to their wives. They criticize the way they spend the money, the way they take care of the children, they become very much upset if their wife puts a dent in the family car, and she really can't do much that suits him because he is going to find something wrong with it.

Of course, the opposite is often true, too. The husband may have a wife who is extremely critical and who is constantly finding fault with the things that he does. He never brings home quite enough money. He doesn't come home on time for supper, or he doesn't take an active interest in bringing up the children, and so on down the line. You get this sort of a situation in a family when they become overly critical one of another.

Finding fault with others is an evil which poisons the lives of people and breaks down relationships. But actually, it is also something which makes the person who does find fault feel pretty miserable. Because underneath it all, there is a matter of hostility, or anger, or suspicion, or possibly the person feels threatened by the other. It is little wonder that the Bible so often warns against this. It is an evil that has to be avoided because we can not live effectively with others if we are always going to look for faults. Jesus tells that funny little story about the man who has a beam sticking out of his own eye and he goes to his brother and he says, "Let me take that little speck out of your eye." We are often doing this sort of thing. We don't see our own faults, because we see the faults of others so clearly and so largely.

Now, when you look at the situation in the home as described in this letter, why would a man constantly be finding fault with his wife? There may be reasons for this. Possibly, she isn't the best kind of housekeeper. But even at that, fault-finding doesn't help. And more basically, the person who usually is overly critical has feelings of inferiority within himself. He isn't a well-satisfied individual. He doesn't quite feel up to other people and for that reason he has to demand a certain standard from others, which is higher than the standards which he possibly has set for himself. It can be jealousy, it can be envy, but basically the kind of man who has to criticize, to be overly critical, is one who is not too confident about himself.

Pastoral Counselling

Another thing about the faultfinder is the fact that he has the tendency to overlook his own faults and to think only in terms of the faults of others. You know the kind of people who never are quite willing to say, "I'm sorry, I think it was my fault." Or who couldn't possibly look at themselves and say, "I have a lot of failings in my life." No, in order to excuse their own failings, they criticize others. And this is a favorite sport of many people who don't really want to be honest with themselves, who don't really want to look at themselves squarely.

You find also that when a person is critical of others he usually is not particularly objective in his judgment. He doesn't look at things squarely. It is like the situation when a young lady is in love with a young man. The mother looks at this young man and she can't see anything good in him because she feels he isn't good enough for her daughter. But the girl who is in love with this fellow can't see anything wrong in him, so the mother is going to find fault, and the daughter is going to be defensive, and you get a rather poor relationship in that way.

Besides this, the fault-finder or the overly critical person is proud. He wants things just his own way. He doesn't want to have things to be any different than what he expects them to be. In other words, he is right and the other person is wrong, and he sees things only in black and white, and so for that reason, if things aren't just the way he wants them, he says, "this is wrong, this is bad, this is something that has to be changed."

Ministers get acquainted with those kind of people a good deal. It is often in a church that when you say one thing you're going to be criticized by some people and if you would say just the opposite you are going to be criticized by others. And this is because there are an awful lot of faultfinders who go to church and an awful lot of overly critical people who sit in the pew. Maybe you went to church that way last Sunday. It isn't a good attitude.

How do you overcome this attitude of being overly critical? I have said this before, and I am going to repeat them because I think it is the only way that you can really find a solution to this kind of a problem. I think this comes in the form of a little verse but I have never quite been able to find it. But there are three questions that you have to ask yourself before you criticize somebody else. The first question is, "Is it true?" Are you sure that you have the facts straight. Are you sure that what you are saying is really true. And then, secondly, "Is it kind and loving?" When you see what other people do and you criticize what they are doing, you really don't know the motives that lie underneath it all, and for that reason it may not be kind to be critical. When there are toys on the floor when this business man comes home, maybe there are good reasons for it. Maybe his wife doesn't feel quite up to picking up all these toys. It might be good for him to get down and to pick them up. But no, he has to be critical. It isn't kind.

And then the third thing when you criticize someone else is you should ask, "Is it necessary?" It is necessary to say, "I don't like this food. Or is it necessary to say, 'My, but this house is a mess. Why don't you take care of it better.' Or is it necessary to say to your husband, 'Why couldn't you be like my brother was or my Dad was.'"

There were a lot of fault-finders in Jesus' day. There still are a lot of fault-finders today. But the most miserable thing about fault-finders is when you have them in the home. Possibly the only thing that is more miserable than that is the feeling that the fault-finder has about himself. He is not a happy person.

OUR THOUGHT FOR TODAY: The well-balanced personality develops a genuine sense of kindness to his family, to his co-workers, to his neighbors, to his fellow church members. This is the spirit which seeks to help others by giving them that which is truly for their good. For their spiritual good.

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HET PERSOONLIJKE

Dat was een verschrikkelijke geschiedenis, die wij onlangs in een dagblad lazen. Een psychiatriet in New York verhaalde van een klein meisje, dat nog juist op tijd bij haar ouders was weggehaald, toen deze begonnen waren het kind in een grote braadpan te koken. Het is haast niet te geloven. Jaren en jaren heeft het geduurd, voordat deze psychiatriet kon doorbreken door de muur, die dit meisje na haar belovenissen om zich heen gebouwd had. Het kind kende geen liefde, maar zij was bovendien volkomen afgegrensd voor de buiten wereld, waarvan zij alleen maar haat en gevaar verwachtte. Het is goed gekomen, althans zo goed als men verwachten kon. Als wij dit meisje op straat zouden tegenkomen, zouden wij misschien niets opvallends aan haar merken. Wij zouden haar normaal achten. Maar als wij eens weten zouden, wat er van binnen leefde . . .

Wij zijn bezig de individuele mens uit het oog te verliezen. Daar helpen de grote warenhuizen en super markts aan mee en daar dragen de enorme fabriekscapexen hun aandeel voor bij. Wij worden massa-mensen en wij worden ingedeeld in groepen. Het individuele gaat teloor.

In dit nummer vinden onze lezers opnieuw een artikel van Rev. J. Quartel, waarin hij iets vertelt van wat hij zo al meemaakt als predikant. Enkele weken geleden plaatsten wij een ander artikel van hem onder de titel "Betty." Wij waarderen, dat Rev. Quartel dit voor ons blad wil doen. Niemand moet nu verwachten, dat in deze artikelen ambtsgeheimen worden prijsgegeven. Maar men mag wel verwachten dat er in wordt verteld, wat God doet in het leven van de individuele persoon. Jezus Christus vergadert Zich een gemeente, maar hij brengt de leden van die gemeente persoonlijk, stuk voor stuk, in die gemeenschap.

Wij zouden wel willen, dat meer predikanten ons iets daarvan wilden vertellen. Niet in mysticistische zin, waarbij de klemtone valt op de persoon en waarbij de een de ander de loef afsteekt in het opsommen van belevenissen. Maar in schriftuurlijke zin, om te doen zien, wat God doet in een mensleven. Daar zijn de psalmen vol van en daar zongen wij vroeger toe: "Komt haister toe, gij Godgezinden, gij die de Heer van harte vreest; hoort wat mij God deed onder-vinden, wat Hij gedaan heeft aan mijn geest."

Als wij elkaar kennen, dan kennen wij elkaar vaak maar oppervlakkig. En niemand van ons heeft zoiets meegemaakt als dat meisje in New York, waarover we het daar straks hadden. Maar als wij van elkaar eens zouden weten, wat er van binnen leefde . . .

Laten wij oppassen niet zo onder de theologische en theoretische problemen begraven te worden, dat wij geen oog hebben voor elkaar als individuele personen. God heeft ons inderdaad gebracht in de gemeenschap van Zijn volk, maar Hij verliest nimmer het individu uit het oog. Zoveel nadruk legt God op de individuele persoon, dat toen de apostel Johannes een visioen zag van Gods werk, hij mocht schrijven, dat "wie overwint, dien zal . . . Ik een witten steen geven, en op die steen een nieuwe naam geschreven, welke niemand weet, dan die hem ontvangt." (Op. 2:17). Persoonlijker kan het inderdaad niet.

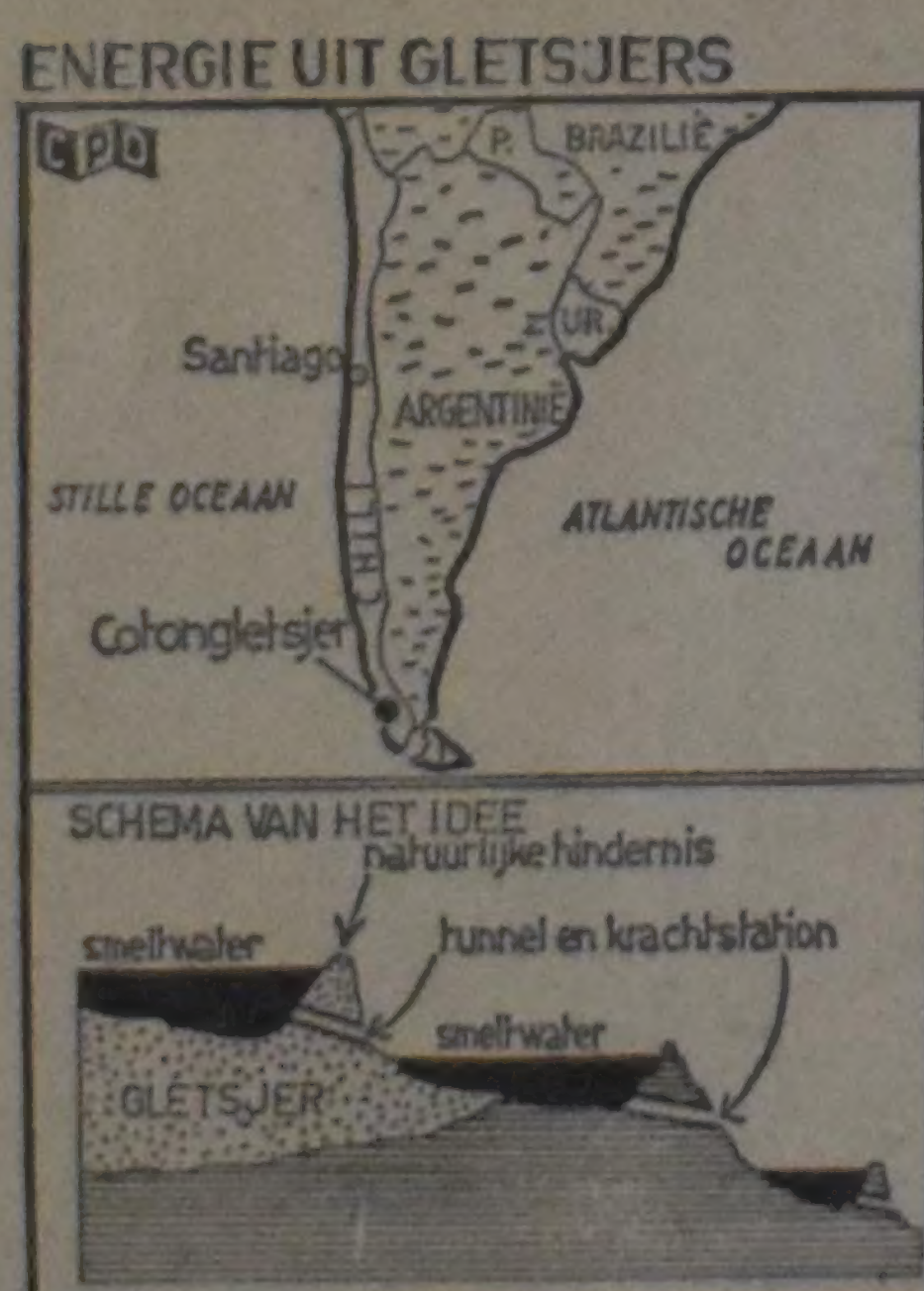
Het is belangrijk, wat wij gezamenlijk kunnen doen en welke acties wij met elkaar kunnen voeren. Maar het is minstens even belangrijk om te vragen wat er om gaat in het hart van de individuele persoon en vooral om te weten, wat God gedaan heeft in het leven van die ander.

In dit licht moet men de artikelen van Rev. Quartel lezen.

D.F.

Gletsjers geven electriciteit

De staats elektriciteitsonderneming van Chili gaat proefnemingen doen om energie op te wekken met behulp van gletsjers. Op de Cotongletsjer zullen proeven worden gedaan volgens het idee van de Zwitserse hydrogeoloog Dr. H. Stauber. De zeer hoge kosten van de normale wijze van energie-opwekking via waterkracht worden vooral veroorzaakt door de bouw van grote stuwdammen. Dr. Stauber gaat uit van de gedachte om het smeltwater van een gletsjer in banen te leiden en daarbij gebruik te maken van natuurlijke "stuwdammen" in de vorm van bergketens, heuvelruggen en dalen. Aangezien gletsjers meestal in onbewoonde gebieden liggen is er zonder veel bezwaar van de natuurlijke "stuwdammen" gebruik te maken. De besparing aan bouwkosten is derhalve zeer groot. Via kanalen is het smeltwater in etappes naar beneden te leiden. Op deze weg gaat het smeltwater door turbinestations waar de waterkracht wordt gebruikt om energie op te wekken. Vriezen de natuurlijke stuwmuren dicht dan is dat



volgens Dr. Stauber geen bezwaar want de ijslaag wordt nooit dikker dan 2 meter. Het water onder de ijslaag blijft bruikbaar. Dr. Stauber heeft berekend dat een "gletsjer-energiecentrale" jaarlijks 90 miljard kW. energie kan opwekken. Volgens zijn berekening kan alleen al in Zuid-Groenland mogelijkheden gevonden worden voor de bouw van minstens 20 van zulke energiecentrales. Vooral voor Noord-Amerika betekent zulke enorme mogelijkheden naar de opvatting van Dr. Stauber.

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Nederlandse Bazaar in Toronto

Zaterdag 23 oktober 1971 — St. Gabriel's Centre, 672 Sheppard Ave. E. (bij Bayview Avenue) in Willowdale.

Het is plezierig en hartverwarmend, dat zoveel mensen in onze Canadees-Hollandse gemeenschap blijken uit te kijken naar onze bazaar. Niet alleen omdat het een gezellige gebeurtenis is, je er leuke en praktische dingen kunt kopen, maar ook omdat het meewerken aan het succes zoveel voldoening geeft. Heel wat mensen hebben gevraagd: "Hoe zit dat, wanneer is er weer een bazaar?"

De vorige bazaar, in 1968 gehouden, was een enorm financieel succes. Daarom was het tot nu toe niet nodig een beroep op U te doen. Maar de bodem van de pot is nu zichtbaar, dus stropen we de mouwen op en beginnen aan de voorbereidingen om weer zo'n succesvolle en gezellige bazaar te organiseren.

Zoals U weet, gaat het grootste deel van de opbrengst naar de "Netherlands Charitable Foundation", welke organisatie in samenwerking met Consulaat, doktoren, kerkelijke organisaties, sociale werkers e.a., de helpende hand reikt aan gezinnen van Nederlandse afkomst, die in financiële moeilijkheden verkeren. Het overschot gebruikt het Bazaar-comité om jaarlijks de kerstviering voor vele families mogelijk te maken door het zenden van een voedselpakket. Kerstmis is ook de gelegenheid om mensen, die ziek zijn of eenzaam met een bloemetje wat op te vrolijken.

Evenals in afgelopen jaren hopen we op Uw medewerking om de artikelen, nodig voor de verkoop, bij elkaar te krijgen.

Misschien zijn er dames, die met hun vriendinnen een handwerk-groepje willen vormen; dit werkt erg stimulerend.

Als echter een ieder zich voornemt in elk geval één artikel, en misschien twee dingen voor de bazaar te geven, dan zijn we al een heel eind in de goede richting.

Boeken, die U niet meer leest, kleren in goede staat voor de "rummage" tafel, speelgoed en puzzles, waar de kinderen niet meer naar om kijken, maar wat er nog goed uit ziet, het komt allemaal van pas.

Daar we officieel een "charitable organization" zijn, kunnen wij "receipts" geven voor geldelijke donaties, die dan belasting aftrekbaar zijn.

Committee "Netherlands Bazaar" bestaat uit de volgende leden, die gaarne bereid zijn meer inlichtingen te geven:

Mrs. Mesritz, President, 447-5002. Mrs. Braaksma, Treasurer, 165 Thistleton Blvd., Rexdale, Ont., 741-1464.

Mrs. Bloemink, Secretary, 31 Cornerbrook Drive, Don Mills, Ont., 449-0632.

Mrs. Coopman, 244-9867. Mrs. Hoogstraten, 221-6822.

Mrs. Van Beurden, 445-8479. Mrs. Weeda, 444-0278.

Miss De Bok, 445-8034.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (sinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)



WHITEHORSE, CAPITAL CITY OF THE YUKON enjoys the title "First Lady of the North". Born of necessity during the Klondike gold rush in 1898, it was not until 1942 that the population surged from 600 to 30,000 with the building of the Alaska Highway. The city is the hub of a burgeoning tourist industry. (Calgary Herald Photo)

DIT IS CANADA DE GEOGRAFIE

(Canadian Scene) — Behalve het Noordpoolgebied, dat als het ware een grote plak roomijs vormt die onze hele natie bedekt, wordt Canada door de natuur in noord-zuid lopende regionen verdeeld. Men ziet dat bijzonder duidelijk als men een reliekaart van Noord-Amerika voor zich neemt. U ziet dan die natuurlijke scheidslijnen doorlopen tot in de Verenigde Staten. Onze vier Atlantische provincies behoren bijvoorbeeld tot de Appalachian streek en vormen een deel van een veel groter gebied dat zich uitstrekt tot de New England Staten, New York en de hele Oostkust van de Verenigde Staten.

Tot de St. Lawrence streek, die Zuid-Ontario en een deel van Quebec omvat, behoort ook een gedeelte van de V.S. ten zuiden van het Ontario Meer en het Erie Meer.

Meer westelijk vinden we de Interior Plains, welke niet alleen Alberta en het grootste gedeelte van Saskatchewan omvatten, maar ook een gedeelte van het midden-westen van de V.S. tot de Golf van Mexico.

Heel Noord-Amerika is als het ware een soepbord, waarvan de Interior Plains de holle bodem vormen, terwijl de rand wordt gevormd — althans gedeeltelijk — door de Cordilleran Bergrug langs de westkust. En terwijl de Rocky Mountains Brits Columbia van de rest van Canada afscheiden, ver-

enigen zij Brits Columbia tegelijkertijd met de westkust van de V.S., omdat de bergen doorlopen tot aan Mexico.

Deze noord-zuid lopende natuurlijke scheidslijnen hebben geleid tot de opvatting dat, aardrijkskundig gezien, Canada een absurde ligging heeft. Het land is gegroeid en heeft zich ontwikkeld langs een oost-west lopende lijn van de Atlantische naar de Stille Oceaan, terwijl het veel natuurlijker geweest zou zijn als het zich in tegenovergesteld richting had ontwikkeld. En het is inderdaad waar dat New Brunswick en Nova Scotia voor Confederatie tot stand kwam veel handel dreven en culturele betrekkingen onderhielden met de Amerikaanse staten aan de oostkust. Spoedig nadat Confederatie tot stand kwam, zo beweren de critici, kwam hieraan een einde tot het heffen van invoerrechten tussen Canada en de V.S. Daardoor konden de Canadezen in deze provincies geen handel meer drijven met hun zuiderburen en werden zij gedwongen het oog te richten tot de Canadezen aan de andere zijde van de Appalachian Mountains. Het vervoer van goederen naar deze gebieden was moeilijk en duur. Er zit veel in deze veel gehoorde klacht uit het oosten, zoals er ook veel waar is in de klacht van de boeren in het westen dat het veel kostbaarder is om op oost-west basis handel te drijven dan noord-zuid met hun Amerikaanse burens. Als er geen invoerrechten bestonden dan zou het inderdaad veel goedkoper zijn om te kopen van Amerikaanse steden als Chicago of St. Paul in Minnesota, welke steden vrij dichtbij zijn.

Als men het wat persoonlijker wil bekijken kan men bijvoorbeeld zien dat veel meer mensen uit Toronto en Montreal naar New York of Washington gaan voor vakantie dan naar het oosten of westen van Canada, en ook veel mensen uit het westen van Canada trekken zuidwaarts voor hun vakantie.

Er zijn echter ook mensen die precies het tegenovergestelde geloven — Canada heeft oost-west scheidslijnen. En zij wijzen op de St. Lawrence Rivier en de Grote Meren — het Ontario Meer, Erie Meer, Huron Meer en Boven Meer — die de grootste zoetwater waterweg ter wereld vormen met een lengte van 2500 mijl, die zich uitstrekt tot diep in het Noord-Amerikaanse continent. Dit is dus in feite een oost-west lijn en sommige van onze grootste rivieren lopen in dezelfde richting tot aan de westkust — denk aan de zijtakken van de Saskatchewan Rivier die dwars door de prairies lopen en de Skeena, Fraser en Columbia Rivieren die in oost-westelijke richting door Brits Columbia lopen. En het is ook waar dat onze ontdekkingsreizigers en huidhandelaren via deze waterwegen Canada hebben ontdekt.

★

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ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer nieuwe abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

Regeringssteun voor internationale reis- en uitwisselingsprogramma's

De jeugd uit alle delen van Canada heeft gehoor gegeven aan de roepstem van het reizen en wil de wereld zien. De aldus verkregen ervaring is duidelijk gebleken. Ongeveer 50.000 Canadezen hebben sedert 1907, het jaar waarin wij Canada's honderdste geboortedag herdachten, gebruik gemaakt van de reis- en uitwisselingsprogramma's ten behoeve van de jeugd waartoe de Commissie tot viering van het honderdjarig bestaan het initiatief had genomen.

De door de jeugd van Canada getoonde belangstelling heeft de Regering doen besluiten haar programma's tot bijstand uit te breiden. De bijstand omvat een toelage voor een deel van de reiskosten, gewoonlijk gelijk aan de passagekosten van een enkele reis. De administratie dezer programma's is toevertrouwd aan de reis- en uitwisselingsafdeling van het Ministerie van de Secretary of State. De programma's die beschikbaar zijn gesteld aan vrijwillig georganiseerde organen, hebben zich sedert 1967 ontwikkeld en nemen

gestadig in populariteit toe. Deze organen zijn eenvoudig georganiseerde jeugdgroepen die zich een bepaald doel voor ogen hebben gesteld en zijn gevormd uit vrijwilligers die een zeker oogmerk willen bereiken, zoals een grotere algemene ervaring, bekendheid met het artistieke en culturele leven van andere volken.

Uitwisselingen vormen een nieuw element in de algehele opvoeding van de individuele mens en in de ontwikkeling der menselijke hulpbronnen van een volk. Het reizen verruimt iemands blik en opent de weg tot vruchtbare menselijke contacten; het werkt verduidelijkend ten aanzien van de ideeën van anderen en doet vooroordelen teniet.

De federale regering is zich bewust van de waarde van dergelijke uitwisselingen en beraamt daarom gedurende de loop van het jaar, met behulp van de Staatsburger-schapsafdeling van het Ministerie van de Secretary of State, plannen en waardeert de voorstellen die door organisaties worden gedaan. Er worden dikwijls bijeen-

komsten gelegd om de mogelijkheden voor uitbreiding van bestaande programma's te onderzoeken en de uitkomsten daarvan te bestuderen.

Toen bijvoorbeeld Zijne Excellentie Robert Stanbury, de Minister verantwoordelijk voor Staatsburgerschap, in september 1970 Bonn in Duitsland bezocht, had hij een bijeenkomst met een hooggeplaatste ambtenaar van het Centrale Arbeidsbureau te Frankfurt ten einde voorzieningen te bespreken voor de tewerkstelling van en het verschaffen van onderdak aan ten minste 350 Canadezen gedurende de zomermaanden van 1971.

Uitwisselingen hebben niet alleen betrekking op studenten die de meest voor de hand liggende gegadigden zijn om voordeel te trekken van de reis- en uitwisselingsprogramma's. De deelneming door groepen van diverse ethnologische aard, Indianen en Eskimo's, jonge mensen van minder bevoorrechte afkomst, de arbeidsonvoldoende, gereclasseerde wets-overtreders en de gezinnen van werklozen is noemenswaardig toegenomen.

Gedurende het belastingjaar 1970-71 werden financiële bijdra-

gen verleend aan 56 vrijwillige organisaties omvattende ongeveer 2700 jonge Canadezen. Verleden jaar hebben deelnemers aan deze reis- en uitwisselingsprogramma's een 20-tal verschillende Europese landen bezocht. De meest gewilde plaatsen van bestemming waren Groot-Brittannië, Frankrijk, Duitsland en Nederland. De deelnemers aan deze programma's kwamen uit alle delen van Canada.

De totale kosten verbonden aan de 113 programma's beliepen ongeveer \$770.000. De Regering droeg in deze plannen in totaal \$150.000 bij. De gemiddelde duur daarvan, de reistijd inbegrepen, was 28 dagen. Alle deelnemers reisden per vliegtuig naar het land van bestemming.

De programma's waarin financieel werd bijgedragen waren van uiteenlopende aard. Daaronder begrepen waren zulke plannen als het Hollandse Werk-Studenten-programma. De opzet hiervan maakte het mogelijk voor 376 jonge Canadese deelnemers om drie zomermaanden in verschillende trekkingen in Europa te werken of daar cursussen te volgen. Een opstelprijsvraag waaraan zij bij hun terugkeer deelnamen verzekerde 'n onverminderde belangstelling' in continentale zowel als Canadese vraagstukken.

Tweëntwintig Canadezen uit Ottawa en omgeving deelden het bestaan in kleine Mexicaanse landarbeidersgemeenschappen. Zij gaven hun diensten zonder tegenprestatie en werden vertrouwd gemaakt met een levenswijze geheel verschillend van de hunne.

Orkesten en koren speelden een belangrijke rol in de internationale reis- en uitwisselingsprogramma's. Een groep van 100 deelnemers die de Chilliwack Orkest- en Koorvereniging vertegenwoordigden, bezocht Frankrijk en Groot-Brittannië. De deelnemers gaven concerten en waren gehuisvest bij leden van de Lions en Rotary Clubs. Dank zij deze contacten raakten zij bekend met een voor hen nieuwe levenswijze.

Het plan van de Middelbare School van Maple Ridge (B.C.), onder de titel "Op naar Nieuw



"CURLING" is een favoriete sport gedurende de wintermaanden

Zeeland" was wellicht het best land waar zij werden uitgenodigd voorbereide van alle plannen die voor het Festival te Kerkrade.

Een nieuwe waardering voor het reizen is op deze wijze ontstaan. Dit verschijnsel, dat van wezenlijk belang is voor de nationale eenheid en een beter begrip van Canadezen voor elkaar, betekende niet slechts de lichamelijke verplaatsing van mensen tussen de provincies en het buitenland maar bewerkte eveneens een contact tussen mensen op grote schaal, verre uitgaande boven dat in voorafgaande jaren.

De tot dankbaarheid stemmende resultaten die in 1970 werden behaald maken het zeker dat het komende jaar een toename zal doen zien in dit soort ondernemingen. Het is mogelijk dat ongeveer 4000 jonge Canadezen dit jaar in de door de regering bevorderde reis- en uitwisselingsplannen zullen deelnemen.

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(29)

Daar staat dan de hut aan de rivier, duizend kilometer van de bewoonde wereld. 's Avonds brandt de lamp in hun nieuwe huis. Jilderd scharrelt met zijn boeken, Helmut slijpt de bijlen. "En nu morgen houtkappen," zegt hij.

"Houtkappen? Dat kan nog wel," meent Jilderd.

"Ja, je Grootmoeder, als wij nu niet houtkappen, véél hout kappen, vriezen wij deze winter zo maar dood. Veertig graden kou zegt wat knaap! Wij hebben nooit te veel hout. Ik zou je een boekje open kunnen doen over trappers, die Roosje lieten zorgen, veel te weinig hout kappen en die men later vond, dood gevoren in hun half opgestookte hut. Een akelige dood naar mijn gedachten."

Dus kappen ze de volgende morgen hout, de ene boom na de andere sneuvelt. De berg stammen groeit, maar Helmut vindt het nog lang niet genoeg. Ze kappen dagen, weken en dan zagen ze, weken lang. De herfst vaart over de verlaten wereld. De elken, essen en elzen vlammen als koper en goud. Koude winden huiveren soms over de rotsige vlakten. De stapel hout naast de hut groeit; steekt al ver boven de hut uit en nog houdt Helmut niet op.

Jilderd begint er iets van te begrijpen, dat het leven van een trapper een hard leven is. Maar eindelijk, als de houtberg geweldige afmetingen heeft, zegt Helmut op een morgen: "Nou zal het wel gaan, misschien houden wij er wat van over. Maar die winter, jongen, is een wrede baas."

Op een morgen zit de lucht potdicht. Zwaar en grijs hangt zij over de rivier. Een koude wind giert aan uit het noorden, grote trage golven deinen in de rivier. 's Middags stuift de eerste sneeuw over de barre wereld. Helmut staat voor het raam: "Goedendag, zomer," zegt hij. "Nou knaap daar gaan wij de winter in, maak je maar klaar."

's Avonds kijken ze de vallen na. Helmut is met een groot blik bezig, het aas erin. "Dat luistert nauw, dat zeg ik je. Maar ik heb het geheim in dat stuk van zaken. Mijn aas verbeteren ze niet."

"Nou, ze zullen er niet in happen omdat het zo lekker ruikt," zegt Jilderd, maar op dergelijke flauwe praat gaat Helmut niet in. "Ik zal je leren, hoe je een klem zet. Nooit met de handen aas er op doen, maar met een stokje. Wij zetten straks, als de winter doorzet — en dat zal wel — elk een vangroute uit. Die gaan wij dan 's morgens langs. Je moet je eerst wat oriënteren natuurlijk, maar dat went gauw genoeg. Als het weer extra slecht is, zullen wij wel eens een paar dagen binnen moeten blijven."

Zo ziet Jilderd de winter dan voor zich. Soms vraagt hij zich af, of hij het nu beter heeft dan bij Folkert op de schuit. In elk geval: hij is ver van huis.

De winter vangt zonder aarzelen aan. Helmut had nog ideeën over tijdelijk wat vorst, maar dat gaat niet door. De winter van het noorden slaat direct hard toe. IJzig koud strijkt de wind langs de hut, het water in de rivier draagt grote ijsschollen mee. Met twee dagen zit de rivier dicht. Sneeuw schuift er over, één witte wereld, zo ver men kan zien.

Als een grijze wimpel waaiert de rook uit de hoge pijp. "Het is vroeg dit jaar," zegt Helmut. "Enfin, we zullen de vallen maar eens uitzetten. De kans is er nu."

Het is nog donker als Jilderd, het geweer op de schouder, een bus met aas bungelend aan een riem om zijn middel, de ijzig-koude morgen instapt. Helmut gaat de andere kant op. Helder staat de hemel over de witte oneindigheid; als een mes snijdt de poolwind in zijn gezicht.

Drie paar handschoenen draagt hij en dikke bontkleden met een katoenen pak er overheen. Daar gaat Jilderd Hoeneveld. Gek, maar nu moet hij opeens denken aan de dag toen hij het dorp verliet. Hoe warm was het toen, hoe trilde de lucht op de kimmens daar bij de schuur van Bonne. Nu ziet hij opeens de kamer van zijn Grootmoeder. Het was toch wel een minne streek. Hier in de barre koude van dit ijzige land, zou hij wel kunnen huilen om zijn misstap. Och wat is een mens een dwaas wezen.

Jilderd schudt de gedachten van zich af, nu niet piekeren. Hard moet hij zijn, keihard.

Ja, nu moet hij bij de eerste klem zijn. Hij heeft zich niet vergist: in de schemer van de aanbreekende dag ontwaart hij een groot beest in de klem. Het dier gaat wild te keer als hij nader komt. Een wolf. Met één poot vastgeslagen in de ijzeren klem rukt en trekt het dier om los te komen, maar de stevige ketting breekt niet. De wolf laat een vreselijk gebit zien, trekt de bovenlip in dikke rimpels omhoog, zijn ogen schieten vuur. Jilderd neemt het geweer. Een knal, de wolf ligt dood. Jilderd maakt de poot los, gooit de wolf op de slede, die hij achter zich aantrekt. Hij smeert nieuw aas op de klem. Zijn handen trekken krom van de kou in de handschoenen. Vlug trekt hij de dikke bontwanten weer aan. Een wolf. Die pels zal niet veel waard zijn. Het had beter een blauwvos kunnen zijn.

Jilderd trekt verder, geen geluid is er in deze stille koude wereld. Zwart staan de bossen, eindeloos strekken de sneeuwvelden zich uit. Bij zijn tweede klem schijnt geen beest te zijn geweest, zij staat nog zoals hij ze zette. Verder trekt hij. Zijn voeten in zijn hoge laarzen worden toch nog koud. Soms blijft de slee haken achter een rotsblok, dan trekt hij die eerst los. Een bleke zon staat laag boven de kim, bleekgeel, en zonder warmte. De derde klem. Jilderds hart slaat toch iets harder: een blauwgrijs dier ligt er tegen het witte sneeuwdek, een pels met lange haren, een blauwvos. Het dier is dood. Jilderd legt het naast de wolf. Dat is een mooie vangst. En maar weer verder in dit land zonder mensen.

Het is al donker als Jilderd de hut nadert. Helmut is juist aangekomen. De vangst is best vandaag. Eén blauwvos, drie witte vossen en drie skunks. Helmut broemt van tevredenheid. Ze zetten de kachel aan. Het vuur loeit door de lange pijp. Helmut zorgt voor het eten. Bruine bonen met spek en appelmoes na. Zwigend zitten ze bij het licht van de lamp en villen na het eten de beesten. Helmut is het gewend, die gromt er bij. "Hier maar, beestje, geef mij je jasje maar. Je hebt er nu toch niets meer aan." Dan valt hij in verhalen over vroegere vangsten en hoe het toen was. Jilderd kijkt naar hem. Daar zit Helmut Olsen. Wat weet hij van de man? Hij werd in Noorwegen geboren, dat is alles eigenlijk. Hij kwam naar Amerika, hij is er langer dan twintig jaar. Nu zitten ze hier samen in een hut aan de bevroren rivier. Buiten klagt de nachtwind langs de ramen.

Op kerstavond heeft Helmut een kerstboomje opgesierd. Buiten staat een sneeuwstorm van geweld. Windstoten met orkaan-kracht dreunen tegen de hut, die staat te schudden in de storm. Het vuur loeit door de schoorsteen, Helmut is zwijgzamer dan ooit. Hij heeft een kerstmaal klaar gemaakt. Uit een helgekleurde doos heeft hij ingrediënten voor kerstpudding gehaald. Er stond een kerstman op en iets over Christmas. Nu zitten ze dan te eten terwijl daarbuiten de orkaan raast, met hoge gillende geluiden over de rotsen vegend. Jilderd kent zijn kameraad nu iets beter, hij leest 's avonds in geïllustreerde tijdschriften, die hij heeft meegenomen. Dat is Helmut's vermaak en ontspanning.

De verhalen, die hij af en toe opdiste, waren in de regel van hetzelfde gehalte. Jilderd heeft er eens een paar keer naar geluisterd, toen heeft hij gezegd: "Je kunt die verhalen wel voor je zelf houden. Ze interesseren mij niet." Helmut was toen een week nog zwijgzamer dan anders. Nu zitten ze aan tafel en eten. De kaarsjes in de kleine sparreboom flikkeren. Het is Jilderd niet zo bekend. Thuis vroeger hadden ze geen kerstboom. Vader was er altijd erg op tegen. Maar Helmut zit er vertederd naar te kijken.

Als ze klaar zijn met eten zitten ze op een bankje te roken. Jilderd neemt de Bijbel: "Ik zou zeggen we moeten het kerstevangelie toch horen, vind je ook niet?"

Helmut trekt zijn verweerde kop vol rimpels: "Om mij hoeft het niet, maar als jij er belang bij hebt, vooruit dan maar."

De orkaan springt tegen de hut, die er van trilt. Jilderd leest: "En het geschiedde in diezelfde dagen, dat er een gebod uitging van Keizer Augustus, dat de gehele wereld beschreven zou worden."

Jilderd leest het hele hoofdstuk uit. Dan is het heel stil in de hut. Buiten raast de storm. Helmut zit vreemd te staren, maar hij zegt geen woord. Hij staat op, steekt een nieuwe pijp aan, om dan even later weer te gaan zitten. Hij begint nog aan een verhaal over een vrouw die hij gekend heeft in Florida.

(Wordt vervolgd)

Kuyper als erflater

door Prof. Dr. H. N. RIDDERBOS

Kuyper's persoonlijkheid was zo markant en veelzijdig, trok zoveel mensen onweerstaanbaar aan en stootte anderen zozeer af, dat men zich niet moet verwonderen, dat in het kader van de herdenking van zijn sterfdag aan die persoonlijkheid bijzondere aandacht wordt besteed.

In een t.v.-uitzending werden deze dagen daaraan interessante beschouwingen gewijd door een historicus, een theoloog en een socioloog, onder leiding van een psychiater.

Er werd getracht een analyse te geven van de psychologische achtergrond van zijn leiderschap. Zijn zelf-gevoel, zijn vermogen tot het scheppen van communicatie enerzijds en tot het bewaren van een eerbiedige afstand tussen leider en volk anderzijds kwamen voor het voetlicht; de structuur van de organisaties, die hij schiep op kerkelijk, wetenschappelijk en politiek gebied en het effect daarvan op de mentaliteit van zijn aanhangers werden sociologisch onderzocht en bekritiseerd.

Aan het slot van de uitzending gevoelde één van de medewerkers, de theoloog dr. Buskes, zich blijkbaar toch niet geheel voldaan. En toch — zo zei hij het ongeveer — zouden wij in onze analyse van zijn zozeer omstreden persoonlijkheid te kort schieten, als wij hem vanwege de aard van zijn inspiratie en van de zaak, die hij met zoveel genie voorstond, ook niet zagen als een van de erfelaters van onze beschaving.

Deze kwalificatie van Kuyper (afkomstig van prof. Romein) gaat achter de persoonlijkheid terug en stelt ons voor een diepere vraag dan die naar Kuypers persoonlijkheids-structuur. De geweldige invloed, die zijn optreden had, ook de polariserende werking, die er

van uitging, is slechts ten dele te verklaren uit zijn persoon.

STEMPEL

Zij heeft zich veel verder uitgestrekt dan tot degenen, die deze invloed nog persoonlijk hebben ondergaan. Zij heeft een stempel gezet op meer dan één generatie, voor een deel — positief en negatief — ook op de geestelijke verhoudingen in de Nederlandse samenleving; een stempel, dat wel sterk vervlakt en verzwakt, maar nog niet is uitgewist. Wat zat daar achter? Het was, naar mijn mening, de eigenaardige tweepoligheid van zijn theologische conceptie en van heel zijn wereldbeschouwing.

Kuyper stelde enerzijds met grote kracht de absoluteheid van het christelijk geloof, van de bijbelse openbaring, van het kwalitatieve onderscheid tussen kerk en wereld op de voorgrond. Door hierin zijn uitgangspunt te nemen, heeft hij en vanwege de zaak zelf, en vanwege de wijze waarop hij die soms hanteerde, geweldige tegenstanden, ook tegenstellingen in het volk opgeroepen. Hij is er om gehaat en verguisd en — nogmaals — niet altijd zonder reden. Maar door de onbewimpelde wijze, waarop hij aldus stelling koos, heeft hij zich ook het oor en hart van de duizenden verworven, die hem vanwege zijn persoonlijkheid alleen nooit zouden zijn gevolgd.

VERNIEUWER

Kuyper was een theologische en politieke vernieuwer; maar het eenvoudige, niet zo op verlichting en vernieuwing aangelegde volk, spitste tot in de hoeken van het land de oren, toen hij het tot handelen oproep. Zij herkenden in hem de man, die, wat hij verder wezen mocht, hun diepste overtuiging

veratond en hun geloof niet verried of veranderde, maar hen van de unieke en onmisbare betekenis daarvan op een nieuwe wijze bewust maakte.

En toch was dezelfde Kuyper, hoe absoluut hij de scheidslijn trok, degene, die zijn volgelingen niet buiten, maar juist in de wereld bracht. En dat niet — en daarin vergist men zich dikwijls — omdat hij die wereld agressief en imperialistisch benaderde en aan een aardse theocratie wilde onderwerpen.

Kuyper had niets van een wederdoper, noch in de wereld-mijndende, noch in de wereld-veroverende zin van het woord. Met zijn geloof in de door Christus gestelde antithese ('wie niet met Mij is, is tegen Mij') stond hij zelf en stelde hij zijn volgelingen niet negatief, maar positief tegenover de wereld. Want hij zag die wereld, hoe innerlijk verdeeld en verscheurd, juist ten opzichte van deze laatste en diepste levensvraag, niet prijsgegeven aan de macht van de duisternis, maar juist in de greep van God en van de verlossing door Christus; waarom ook als het gebied, waar de Christen geen verstek mag laten gaan, maar in al de voorlopigheid van deze aardse bedeling de strijd voor een betere en rechtvaardiger wereld moet aanbinden.

En die overtuiging dreef hem met een onstuiterbare energie de wereld, ook de politiek in.

In die merkwaardige tweepoligheid in Kuypers wereldbeschouwing steekt een veel groter geheim, ook een veel grotere kracht dan in zijn persoonlijkheid. Het is vanwege die eerste, niet vanwege de laatste, dat hij een erflater van onze beschaving is geworden.

Of die erfenis aanvaard zal blijven, is een andere vraag. Het heeft er alle schijn van, dat juist deze tweeledigheid van Kuypers conceptie op bezwaren stuit en dat men, ook in de politiek, op één van beide sporen verder gaat. Voor sommigen is Kuyper achteraf te breed, te werelds gebleken en heeft hij te weinig van Calvijn's spiritueler geesteswerk bewaard. Veel meer dan Kuyper ziet men dan de

geschiedenis als een proces van voortgaand verval, zonder werkelijk politiek perspectief, wijkt men terug voor de overmacht en verhaspelt zich weer in de stellingen, waaruit Kuyper hun voorouders uitriep.

Voor de meesten echter ligt het juist andersom. Christen-zijn, ook in de politiek, is voor hen enkel solidariteit, geloof in de toekomst van deze wereld, dat zich ook alleen daarin kan 'waar maken'. Al het andere, Kuypers eerste lijn, zijn principieel voorbehoud, ervaren zij als krampachtigheid en halfslachtigheid, belemmering voor de vooruitgang, een mengsel van hoogmoed en vrees.

De tijd, dat men tegen Kuyperverering moest waarschuwen, is reeds lang voorbij. Zijn persoonlijkheid heeft haar aantrekkingskracht op onze generatie verloren. Ook zijn geestelijke erfenis loopt weinig gevaar meer geanoniseerd te worden en zij draagt daarvoor ook al te zeer het karakter van één mens uit een bepaalde tijd.

ACTUALITEIT

Toch behoudt zij in haar grondstructuur een merkwaardige, soms verbluffende actualiteit. En dat niet, omdat Kuyper zoveel verder in de toekomst kon zien dan anderen en daarom een erflater kon zijn van onze beschaving, maar omdat telkens opnieuw blijkt, dat alleen dit dubbele motief, van distantie en aanvaardig, het christelijk geloof vruchtbaar doet blijven voor de beschaving en de politiek zonder zich daarmee te versenzelvigen.

Want het was niet enkel Kuypers genie, dat hem tot deze grondconceptie bracht, het was bovenal het evangelie zelf, dat hij daarin tot uitdrukking bracht, zeker niet onberispelijk in de wijze, maar onafwijsbaar in de zaak. Dat is het geheim van deze actualiteit, die dan nog zal blijven, wanneer de gedachten aan de persoon van Kuyper en aan zijn werk nog verder zal zijn verbleekt dan dit tot ons geestelijk voordeel, reeds 50 jaar na zijn dood, niet altijd het geval is.

Uit "Nederlandse Gedachten".

STRIJD TEGEN ABORTIE

De kerkeraad van de Gereformeerde Kerk (Vrijgemaakt) te Kralingen/Alexanderpolder (Nederland) heeft in een brief aan het college van B. en W. haar bezwaren kenbaar gemaakt tegen de stichting van een abortuskliniek. Uit deze brief nemen we enkele passages over.

Hoogedelachtbare en weledelgestrengde Heren,

Uit de pers heeft de kerkeraad vernomen, dat de gemeenteraad van Rotterdam in principe heeft besloten tot garantie-stelling en eenmalige subsidie aan de STI-MEZO-abortuskliniek.

In zijn vergadering van maandag 26-10-1970 heeft de kerkeraad van de Gereformeerde Kerk te Rotterdam-Kralingen besloten zich in een schrijven tot u te wenden met het dringende verzoek de gemeenteraad van de inhoud in kennis te stellen.

De kerkeraad is ernstig bezwaard over het genomen principebesluit en over de opening van een abortus-kliniek. Hij wil gaarne toegeven dat de nood van de a.s. ongetrouwde of gehuwde moeder groot kan zijn als ze een ongewenst kind verwachten. Deze nood geeft echter niemand het recht zich te vergrijpen aan het jonge leven dat zich in de moederschoot ontwikkelt.

Dat een a.s. moeder een kind, dat ze verwacht, niet wenst, is beschamend. Wie echter meewerkt om haar van die "last" te verlossen doet grote zonde. De gemeenteraad, die op dit punt een principebesluit nam, gaat een schadelijke weg.

Het ergste is nog niet, dat men een ongeboren kind het recht en de gelegenheid ontnemt om geboren te worden. Het ergste is, dat men op deze wijze ingrijpt in de rechten van God, de Schepper en Onderhouder van het menselijk geslacht. Hij heeft de mens geschapen als kroonstuk op Zijn schepping en, in de middellijke weg, houdt Hij het menselijk geslacht in stand.

Om u duidelijk te maken dat God het is, die een kunstwerk verricht in de moederschoot, waarvan een ieder af moet blijven, willen wij u graag de ontroerende beschrijving van dit Goddelijke werk citeren, zoals die gegeven wordt door de dichter van Psalm 139.

Wij bidden voor u in uw moeilijke en verantwoordelijke taak, opdat God u leide. Maar wij mogen u ook wijzen op uw roeping. De roeping van de overheid staat omschreven in de brief van de apostel Paulus aan de gemeente te Rome (13:4): "Zij staat immers in dienst van God, u ten goede". Abortus is kwaad. Wij hopen en bidden dat u, in uw praedicties aan de gemeenteraad het goede adviseert.

Met de meeste hoogachting namens de kerkeraad:

praeses: G. Spijker,
scriba: J. Berger.
Uit: "Kerknieuws".

LIGA
Ook... droog uit de hand!
Krachtige Kost voor het Kind!

EUROPESE ORGANISATIES



VERKLARING VAN DE NAMEN:

- **BENELUX** = Overeenkomst voor samenwerking en bevordering van de eenheid op diverse gebieden.
- **COMECON** = Raad voor samenwerking, bijstand, rationalisering en coördinatie op economisch, technisch en wetenschappelijk gebied.
- **EEG** (Euromarkt) = Europese Economische Gemeenschap. De leden vormen een krachtige gemeenschappelijke markt omgeven door een gezamenlijke tariefmuur tegen niet-leden. De integratie van de EEG zet zich voort op diverse gebieden. De leden vormen levens de organisatie EURATOOM en de Kolen- en Staalgemeenschap EGKS.
- **EVA** (EFTA) = Europese vrijhandelszone, maar in tegenstelling tot de EEG — zonder een gezamenlijke tariefmuur.
- **NOORDSE RAAD** = Raad voor samenwerking en oplossing van gemeenschappelijke problemen.
- **WEU** (Westeuropese Unie) = Dient defensiebelangen.

uitknippen en bewaren

OVERZICHT TER VERDUIDELIJING VAN ALGEMEEN GEBRUIKTE ACTUELE BEGRIPPEN EN BENAMINGEN



Intelligence Testing

(Continued from page 1)

by means of other behaviours". The key words in this definition are: (1) standardized; (2) objectivity and (3) samples, and refer to the three most important principles of psychological testing.

Allow me to first deal with objectivity and sampling. The purpose of a good (standardized) test is to give it objectivity; that is to devise an instrument (not necessarily made out of electronic tubes, wiring and switches!) that so far as possible will be free from subjective judgements regarding the ability, skill, knowledge or trait to be measured and evaluated. Sampling refers (in respect to intelligence tests) to selecting or choosing those areas of human behaviour we normally associate with intelligence. In other words we must define those aspects or characteristics of human behaviour we could group together and call intelligence. One of the major difficulties is therefore to exactly know, by means of defining the behaviours involved, if we indeed are measuring intelligence. During the development of the early tests, one of the major criticisms was whether indeed true intelligence was being tested. Today most test constructors agree that the highest kind of intelligence is the capacity to learn and to carry on abstract thinking and reasoning. They select (sample) consequently test items, questions, or problems which in some way have been shown to be related to the capacities to learn or think in abstract terms.

This discussion leads us to the most important aspect of test theory, that of standardization. Without going into unnecessary details of how exactly an intelligence test is standardized, the major purposes of this procedure can be stated. Standardization serves to establish the reliability and validity of any psychological test at as high a level as possible for each definitive population of individuals the constructor is interested in. Briefly, test reliability refers to its ability to give consistent results from one measurement to another. If 3 children are tested on Monday morning and receive scores of 30, 40 and 50 respectively, and on retesting with the same test on Wednesday they receive scores of 70, 50 and 20 respectively,

ly, then there is reason to distrust the reliability of this particular test. Test validity refers to the degree or extent to which a test measures what it sets out or claims to measure when compared with some accepted criterion. There are several types of validity, but the major ones we are interested in are predictive and concurrent validity. A test's predictive validity we want to know because we wish to predict on the basis of test results how likely a child is going to succeed in high school, trade school, college or university, or how likely a job applicant is going to demonstrate intelligent behaviour in his job. Concurrent validity is needed in the case of, for example, a student who receives a very high intelligence score but yet fails all his examinations and school tests. In this case we wish to know to what degree the intelligence test can predict present intelligent behaviour assessed by other means such as school examinations or teacher ratings. In oversimplified terms then the validity of an intelligence test involves the question of whether it indeed measures intelligence or some other trait.

Although abstract thinking and reasoning were previously mentioned as the highest types of mental capacity, two other types of intelligence are frequently distinguished and tested for. These are social intelligence, or the ability to deal with and understand people, and concrete intelligence, or the ability to understand and deal with things, appliances, technology, etc. A salesman, teacher, social worker or public relations man requires a good measure of social intelligence and social competence to be successful. A mechanic, inventor and architect would have to score high on concrete intelligence to be successful in their profession.

Most of the readers will by now have asked themselves the question of how one goes about testing and predicting the intelligence of young infants and children. These often do not have the full ability to speak (verbalize) and therefore lack the ability to deal with symbols and concepts. (Language and mathematics are examples of symbolic behaviour. A child who is

able to distinguish consistently between edible and non-edible stuffs is said to have formed the concepts of geometric form or edibility.) As concept formation and symbolic behaviour is to a great extent a function of the age of the person who is tested, it is clear that testing infants and young children presents indeed problems of construction, administration and interpretation which are unique. Especially intelligence tests administered during the first 18-24 months are of course severely restricted as a result of the infant's inability to verbalize and reason. These infants' tests are therefore frequently controlled observations of the child's development as illustrated by its ability to lift its head, reach for objects, turn over and follow objects with its eyes (not necessarily in this order). In general they are useful as developmental indicators and for diagnosis into broad categories such as mentally normal or subnormal. They have, however, very little use in terms of an intelligence test's main purpose of prediction. In other words, testing an infant or young child for purposes of making statements about its present development or to classify it (for purposes of adoption, institutionalization, etc.) into broad categories as below average, average or above average is psychometrically justified. However, to use it at age 2 to predict how the child will be when he leaves high school and applies for a job is definitely an improper and totally unwarranted use of an intelligence test. In the past, and unfortunately occasionally today, a child receives an intelligence score and if it happens to be unfavourable, carries this like a birthmark with him through much of his development and forming processes. On the other hand an intelligence test becomes more reliable and valid the older the person becomes. This means that on the average someone tested at 18 years of age and found to be of superior intellect will at age 21 hardly ever score as below average or even average. It must become evident that especially during infancy, childhood and adolescence teachers, parents and anyone involved in decision making on behalf of a youngster has to be extremely cautious in interpreting the results of an intelligence test.

In fact the frequently found unreliability of a child's intelligence test is the reason why psychologists withhold the exact score, and in case of doubt recommend retesting at some future date. In addition to this, one is advised to examine also other indicators of mental development such as parental opinion, teacher ratings, school achievement and job success. The psychologist may also test for strong and weak points in the child's repertoire of abilities. Physical and emotional handicaps have frequently been the reason for a child's low intelligence score. A child who stutters and who has to answer questions verbally may give the impression that he does not know the answer. In fact underlying the use of all ability tests is the assumption that the person is doing his best and is optimally motivated to demonstrate his superior performance. Many factors, however, influence motivation and emotion and therefore test scores. Some of these are: age, reward, presence of strangers, competition, frustration, previous failure, discouragement, temperament and the child's physical condition. Shyness or fear of strangers may have a devastating effect on an intelligence score and the tester must be on the lookout for these complicating factors. To establish "rapport" with the examinee is a major requirement when testing children. The lack of attention and the presence of greater distractibility is another complicating factor in administering a psychological test. Before interpreting the results of an intelligence test the psychologist, teacher and parents, but chiefly the psychologist must for himself decide whether poor motivation, emotion or attention has played a role. If he decides that poor performance may have been a result of any of these factors, he probably will not hesitate to retest the child. Most psychologists and psychometricians who administer psychological tests (be it intelligence, aptitude or personality tests) receive therefore extensive training and practice under supervision before they independently will assess a person's abilities. It is not so much the giving of a test which is complicated, but more so the evaluation and interpretation of the test results. In cases where the professional trio or quartet has to make major decisions in regards to, for instance, adoption, school transfer, institutionalization, parole, psychiatric treatment, the results of psychological tests are all important.

Finally, a few words on what is called score format or how test results are expressed. Score format usually takes one of three forms: the ratio-IQ or IQ percentile ranks, or some sort of "standard" score. Most people when discussing intelligence have the concept of IQ (intelligence quotient) in mind. This IQ score is obtained by dividing a child's mental age (MA) by its chronological (CA) or real age and multiplying this ratio with one hundred. Mental age in this respect refers to the age level of test items the child has passed. Percentile ranks refer to the percentage of cases in the group (with which the child is compared) that fall at, or below, a child's score. If out of a hundred grade 6 children who receive an intelligence test, eighty fall below Johnny's score, then we say that Johnny's percentile rank is 80. The third (and most complicated in terms of calculating) score format is that of standard score or standard deviation. In this score Johnny's distance from the mean (average) score of the 100 children is expressed in a certain way. Despite the more complicated manner of arriving at a standard score, most constructors of intelligence tests express results in this type of format as it is most parsimoniously and scientifically justified.

The major conclusions we can draw from the available literature, and what one may want to recon-

sider, is that one has to be very cautious in interpreting and assigning predictive validity to infant and child intelligence tests. Predictive value will namely vary with the age at initial testing and with the time interval between test and retesting. In general the earlier the tests are given the less predictive statements we can make, while the shorter the test-retesting interval the greater the reliability and validity. Instead of assigning a child an IQ score of 85, 100 or 115, we might be better off to think in terms of below average or average. In place of fatalistically accepting a certain intelligence score, one should try to differentiate strong and weak points in a child's mental makeup. Cultivation of the strong points and attempts to offset the weaker areas will result in a more positive utilization of a child's potential, and eventually in a happier and better adjusted adult.

The Christian Reformed Churches of Alberta: A Historical look

(IV)

by TED REITSMA

Now the big question is how are we going to build on the foundation laid down by the generation of the past?

Let us take a look at what has been done in the last two decades. In the field of education we have taken a positive stand making it very clear to the Department of Education and the people of Alberta that our creed does not allow us to conform to the educational system as it is now practised in Alberta. Several schools have been established in Alberta and operated by Chr. Ref. parents. These schools are located in Lethbridge, Calgary, Red Deer, Lacombe and Edmonton. They are operated at a great financial sacrifice to the parents who must carry the ever increasing load of expenses for the public schools as well as their own.

Out of our ranks have emerged a good number of ministers of the gospel along with men in the fields of education and medicine. We have professors and school teachers as well as Church members who are successful in the realm of trade and commerce. Percentage wise we compare very favorably with the people of Alberta as a whole. We as members of the Alberta Chr. Ref. Churches, are supporting missions at home and abroad; our Deacons are active in relief work with the less fortunate. All this is in accordance with the command of our Lord and King in order to extend his kingdom.

In the realm of politics our voice is more or less silent. We still go along, as we have for the past fifty years or more, giving our support to the party of our own individual choice. Let us take a good look (in the light of God's Word) at all the existing political parties in Alberta and in Canada. There is not one which asks what the will of God is. They all cater to the will of the people regardless of whether or not their will is compatible with the will of God. The abortion and divorce laws make us second class citizens. The labor and education laws are an intervention to our democratic rights. All these and many more are in direct contrast to the will and laws of God.

Surely it is time for us as Chr. Ref. Christians to take a stand and let the people of Alberta and Canada know what the commands of our God are. If we do we will not be alone in this theater of life. There are many sincere Christians whose souls are grieved by the present trend of ungodliness in our legislative halls. Surely our God has not increased our strength for us to sit idly by while his name is trampled under foot by men who are supposed to rule in righteousness. I am sure that our God expects us to fight for the honour of his name in this field also. The pioneers have laid the foundations for a prosperous Chr. Ref. Church. Let this generation take up the challenge to make our Calvinistic principles known not only in the

fields of education and labor but also in politics. Let our voices be heard in the legislative halls where so many of these ungodly laws are made; laws which defy all Christian ethics. We are not too few in number to do something in this field. Our God did not forsake the pioneers when they were few in number but gave them strength to carry on. He will also provide us with our needs if we endeavour to proclaim his will in this area of our lives.

Now what about Edmonton in particular?

The Chr. Ref. Church in Edmonton in the late 1940's was more or less in a rut. Church attendance was excellent and the members as a whole, set a good example to the outsider. It was very seldom that anyone attended a movie, frequented a beer parlor or worked or went to the lake on the Lord's day. But as for proclaiming the works and the word of Jehovah to the outside world we were very complacent.

In order to awaken us from our lethargy God used a man named Hitler, who captured most of continental Europe, including our motherland, the cradle of the Chr. Ref. Church. God allowed this man to persecute his church, devastate the land, and slay many of our brothers and sisters until the prayers of his people were finally answered. God called a halt to the activities of this tyrant and used the Allied armies to defeat him to the extent that he committed self destruction. What has all this to do with the Edmonton Chr. Ref. Church? Well, shortly after peace was declared a large number of Chr. Ref. people made plans to seek out a new country far away from the turmoil of Europe. Many of them chose Alberta and Edmonton in particular.

Needless to say, we were rudely awakened and totally unprepared to absorb the large number of immigrants who would arrive here

in a very short period of time. In haste a committee of volunteers was organized to welcome the new arrivals and to assist them as much as possible in order that the shock and change of moving and settling in a strange land would be somewhat easier for the newcomers than it had been for themselves years before. This committee welcomed the new arrivals and assisted them as much as possible; assisted them to attend Church services; and acted as interpreters between them and the Department of Immigration and also their employers. This committee soon found the work load to be too heavy and realized that other ways would have to be found to assist the ever increasing number of immigrants. Just as the situation seemed hopeless, the Chr. Ref. Church of North America organized their field service and appointed fieldmen in different parts of Canada who were responsible for assisting the new immigrants. They were to help in any way possible including the locating of housing and employment.

(To be concluded)

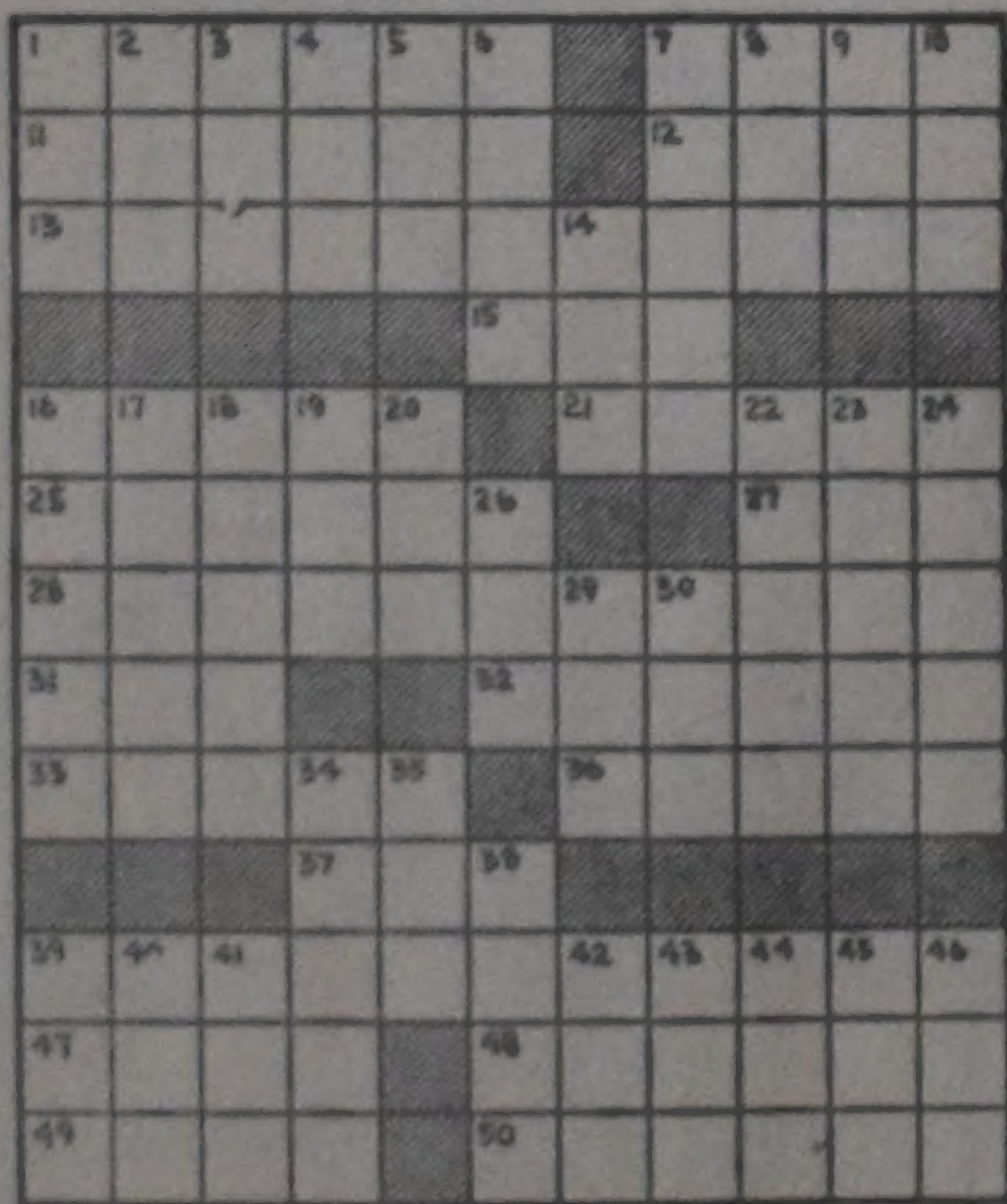
CROSSWORD PUZZLE

ACROSS

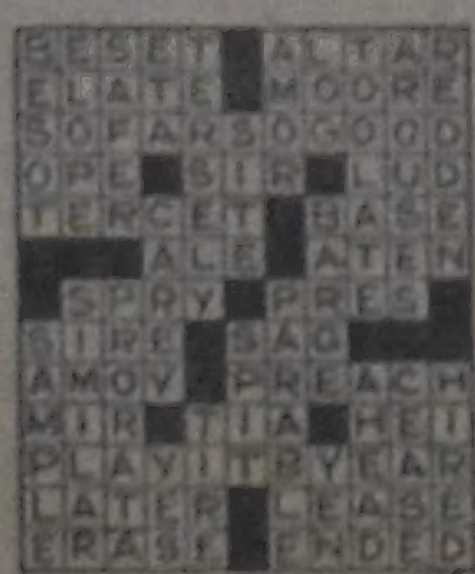
- 1. Easter spectacle
- 7. Shoe!
- 11. Chalk's partner
- 12. Adhesive material
- 13. Italian film star (2 wds.)
- 15. Craggy hill
- 16. Pierced by tusk
- 21. Alpine region
- 25. Ascended
- 27. Milkfish
- 28. Italian film star
- 31. Colorado Indian
- 32. Sharp-shooter's objective
- 33. Succinct
- 36. Impoverished
- 37. Building extension
- 39. Italian film star (2 wds.)
- 47. Appear as a threat
- 48. Boarding house dweller
- 49. Irritable
- 50. Contribute

DOWN

- 1. Foot (Lat.)
- 2. Nigerian tribesman
- 3. Criminal charge (slang)
- 4. Powdered lava
- 5. "Agnus"
- 6. "Quod demon-strandum"
- 7. Narrative
- 8. Stanley Steamer
- 9. Jungle denizen
- 10. Little Indians, by count
- 14. Destiny
- 16. Entire series
- 17. Speechify
- 18. Stairway part
- 19. "C" "Si Bon"
- 20. "Rosen-kavalier"
- 22. Scope
- 23. Possessed
- 24. Those not of a profession
- 26. Negative
- 29. Fleming
- 30. Metric land measure
- 34. Sordid
- 35. Stately tree
- 38. Fat
- 39. Sudsy brew
- 40. Doze off
- 41. Wooden peg
- 42. Sticky substance
- 43. Negative prefix
- 44. Candlenut tree
- 45. Final
- 46. Wrath



SOLUTION to previous Crossword Puzzle



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From our parsonage to yours

(Continued from page 4)

you will have to come up with the answer yourself. Of course, it goes without saying, that you should find this answer prayerfully. Please, read James 1:5.

I know you as a warm, compassionate human being, Christy. That is one big point in favor of adoption. But there are more facts to consider. You mentioned one yourself already, namely your physical health. And don't forget to consider your mental and emotional strength, either. Also, what are Dave's feelings? It is extremely important that you are in complete agreement on a matter as far-reaching as this one.

Perhaps it will help if I relate some of my observations. First of all, in my opinion, it makes a difference whether you adopt a baby or an older child. The latter MIGHT be more of a challenge than a joy at first, although, if

all goes well, this may gradually change around. Having children of your own can be an asset; it can also cause problems. They can become a mighty ally in making the adopted child feel at home and wanted, they may also fall prey to terrible jealousy. Much depends on the wisdom and attitude of the parents. It is understandable that, especially in the beginning, almost all their attention is focussed on the new arrival. However, they should not neglect to give a bit of extra love and understanding to their other children, be they older or younger, in those first weeks and months. Maybe you would like to interrupt me now and say that you would have to do the same thing if a baby was born into the family. True, but yet there is a difference, especially if the adopted child is an older one. Your other children might even get the uneasy feeling, be it subconscious, that they in some way or another don't live up to your expectations, or don't fulfill your parental needs; in short, that they are not good enough. Therefore, if you have children already, planning for adoption should be a family affair and it should be made very clear that the new brother or sister will in no way deprive the others of your love and devotion but that you simply seem

to have room for more. They won't against it. It was very busy with have to squeeze him or her in. If our seven children who were all quite young yet at that time, and you can make them understand this and they agree, it might serve to teach the whole family to practise Christian love.

Then, whether you have children already or not, it is most important to accept the child. I would plead with all prospective adoptive parents NOT to form an image of a beautiful blue-eyed babygirl, or of a bright, handsome boy who will enhance their family and serve them as a source of pride and joy. You see, the dreambaby might well turn out to be a bald-headed, meager little thing, who keeps them awake night after night, and the handsome chap might prove to be a shy,ullen, rather ugly boy who at times is very hard to handle. But at least they did not destroy your dream because you were sensible enough not to cherish one.

I wholeheartedly agree with you that adoption can be a very effective way of evangelism. But beware! First of all accept him or her as your child, do not regard them as a project, be it ever so lofty a one. Lead them to Jesus as you would, or do, with your other children. I have heard people say, in answer to my question how many children they had: "Four, and two adopted." Wouldn't it have sounded infinitely better had they simply said: "Six"?

As you might or might not know, Christy, we have once considered adoption too. We decided

I have seen that it is not always an easy task to raise those children. But then as one of our hymns says it: "Must I be carried to the skies, on flowery beds of ease?" Finally, do not conclude now that what I saw and heard gave me a gloomy opinion on the subject of adoption. Since you asked my opinion, I wanted to be honest with you. Therefore, I also must tell you how much joy and happiness I have discovered in many of these families. Happy children, feeling wanted and secure in a home they can really call their own. Thankful parents, standing around the baptismal font with their chosen children, babies, toddlers, youngsters, brought into the covenant in a very special way.

Of course we will remember you and pray that you may come to the right decision. Whatever that decision may be, we hope that you will have peace of mind brought about by the assurance that you are walking in the way of the Lord.

Bill sends his love for all of you. Inez was home for the Christmas season and we had a wonderful time together. I'd better stop now, I hear a few of our offspring at the backdoor — which means that I'll probably be needed to make tea and offer a listening ear.

So long, Christy!
As ever, your Nancy.

P.S. How is your Mother? Please write again soon.



From other presses

A WEDDING

Everybody loves a wedding! And the people in the Russian village of Korzheshita are no exception. Even when the prospective bride and groom belong to the peculiar group of Christians who would rather go to prison than compromise with atheism, since churches in the USSR can remain open only on communist terms.

While Anna busily used her needle to add the finishing touches to her colourful bridal dress, Grigori was engaged in another project which, though vitally related to the ceremony, seemed strangely incongruous to many of the townsfolk. They could only shake their heads in admiration, exclaiming — "This will be a big wedding, surely! But how can Anna's father afford such expenses?"

At least 500 wedding invitations had been distributed throughout the village. Guests were expected from as far away as the Ukraine. Anna's home was filled with laughter and the loud, happy talk of neighbour women who came to help with the preparations for the wedding feast.

The month was April. The lovely lengthening spring days had spurred the farmers throughout the area to greater activity. It was pruning time in the vineyards and ploughing time in the fields, with all the accompanying sounds. Only in the fields of the Believers was there a strange, weeklong quiet.

The believing menfolk were engaged in a curious — seemingly unrelated — project. They scoured the nearby capital city of Kishinyov for items not usually associated with weddings. Electronic parts, for example. The components of a public address system.

While some of the villagers took time out to watch curiously, a large platform was erected in Brother Plachinta's yard. They sucked in their breath in wonder as Grigori, an electrician by trade, clambered up over the amplifiers.

This marriage would surely be an outstanding event in Korzheshita. The biggest thing that had happened in the history of the village! Grigori was ambitious. A dreamer! But then he was young — and the young have their dreams.

Most of the onlookers smiled indulgently.

The great Day dawned at last. Anna dressed herself carefully in her wedding finery. She blushed pretty when the women made their flattering comments. They likened her to the Bride of Christ, raising holy hands in prayer to invoke God's blessing upon the impending union. Anna closed her eyes. Her lips moved reverently.

When the large gathering of wedding guests had assembled, bride and groom took their place together before them. Afterwards it was announced through the loudspeaker that the wedding sermon would be preached by Brother Slobodchikov, pastor of the underground church.

Brother Slobodchikov stepped forward, clutching the microphone in one hand and a much-worn copy of the New Testament in the other. He preached under a great anointing, and a great hush settled down upon the congregation. There was a sense of urgency in his voice, for seldom was the opportunity given to preach the Word to saint and sinner alike. His voice, magnified many times, reached beyond the limits of Korzheshita. Over into the collective farm in the adjoining village of Minzhir, where it was listened to in astonishment.

In the forefront of the spell-bound audience, the newlyweds sat holding hands while the Gospel of Jesus Christ was mightily proclaimed.

Three hours sped by with the speed of lightening. The faces of the Believers reflected some of the radiance of heaven. Afterwards a group of fifth and sixth grade youngsters climbed up on the platform to sing gospel songs and psalms. A small child followed them. She sweetly lisped a verse from the Bible.

It was time for the feasting.

But the preaching of Pastor Slobodchikov did not escape the attention of the Secret Police. They came upon him angrily and seized him, together with Brother Plachinta and others, for questioning. He was accused of violating communist law governing the separation of church and state.

At the end of the trial, Pastor Slobodchikov and Brother Plachinta received prison sentences with hard labour. Even so, weddings will continue to be a popular pretext among Russian Believers for the proclamation of the Gospel. They will continue as long as there are Anna's and Gregoriya's eager and willing to give God first place in their lives . . . as long as there are pastors like Brother Slobodchikov.

From 'Underground Evangelism Magazine'.



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THE WORLD AROUND US

Politics in Israel

The Middle East is still very much in the center of international politics. The eleventh hour extension of the cease fire (until March 7) prevented the outbreak of hostilities, but no one knows how long this game can be played. Judging from the daily newspapers the Arab world is divided while Israel speaks with a united voice; all the people being one with the policy the Israeli government has adopted so far. But this is a gross oversimplification. A great diversity of substantive views on the issue raised by the war has been barely contained within a framework of unity on the intra-party as well as the inter-party level. Whether the political fabric in Israel will be able to cope with the future will depend very much on external events. This is not to say that the Israelis are liable to break out in civil war among themselves; it does mean that there are substantially different views on what course the country should follow.

The political uneasiness began in the two months prior to the outbreak of the 1967 war. Many felt that Premier Eshkol (who was also the minister of war) was too timid. Israelis have been nurtured in the faith that their Zahal (armed forces) were capable of dealing with any emergency. But under Levi Eshkol it seemed as if the political leadership was not capable of giving forceful direction to the armed forces and Eshkol's competence as Minister of Defence was questioned by such well-known people as David Ben-Gurion. Pressure soon arose to make General Moshe Dayan Minister of Defence. Initially the proposal for Dayan's appointment came from outside the political coalition, but then it was endorsed by the National Religious Party, a partner in the ruling coalition. Then Eshkol's own party, Mapai, voted that Dayan be given the position and Eshkol either had to accept the decision or resign.

While the war was still going on, Eshkol formally declared that Israel sought no conquest and no annexation from the war but only a lasting peace. Two days later, standing before the Wailing Wall right after the capture of the Old City of Jerusalem, Dayan made the declaration on his own to the effect that the Israelis had returned to Jerusalem and would never be parted from it again. The Prime Minister felt so weak politically that he did not repudiate this statement by his Minister of Defence.

The elections that were scheduled for October, 1969, could well have brought forth substantial platforms by all the parties as to just where they stood on the question of peace and the occupied territories. But nothing of the sort happened. Mapai was afraid to alienate part of the electorate if it proposed too definite a solution; the popularity of Dayan, a non-Mapai man, was viewed with unease and for the first time the participation of the Herut (Gahal) in the government provided for an unknown which the established parties view with great concern. Ever since 1955, the drift of Israel's orientation in matters of secularism and foreign policy had been in the direction of greater toughness and a reliance on the nation's armed forces, a policy generally associated with Herut. The result of all this was that the government deliberately prolonged the life of the coalition government on the basis that no definite goal would be set. Only peace was demanded and all other options were left open. It also brought about the merger of the Mapai, Ahdut Haavoda and Rafi in the new Israel Labour Party.

A new crisis arose when Eshkol suddenly died. This threatened a show-down in the newly formed party but also to precipitate a policy showdown among the contenders. The threat was averted by the selection of Golda Meir, a compromise candidate who, unlike the other candidates (Dayan, Allon and Pinchas Sapir), was known to

be firm but uncommitted to any specific position. Meir was also seen, because of her advanced age, as a transient leader, thus keeping even more options open for the future. Public opinion at the time of the October election was uncertain and divided and the proposed programs by the parties were all couched in such general terms that the election was one of the quietest in the history of the nation since there really were no issues — i.e. everyone shied away from taking a definite position.

Eventually decisions had to be made. The American initiative of June 25, 1970, and its acceptance by the U.A.R. and the Soviet Union, in proposing a limited cease-fire and peace talks through U.N. Ambassador Gunnar Jarring forced Israel to take a stand. The Israeli government decided to go along with the United States' proposal, and the Gahal party quit the national coalition in protest. However, the Israeli boycott of the peace explorations shortly after they began, because of alleged violations of the standstill cease-fire by the U.A.R. has eased the pressure for decision and the threat of decision. Gahal is still out of the coalition, but it could not make much political gain out of the government's position since it withdrew from the peace talks.

Today Israel really has a negative stand: no withdrawal without peace; no peace without negotiation. This has put the onus on the Arabs who will have to come to the peace table, but it has also left Israel without any room for initiative or diplomatic manoeuvring. Meanwhile, a number of ad hoc decisions have been made which have tied Israel's hands further. The government has encouraged an investment of hundreds of millions of dollars in a 42-inch oil pipeline from Elat to Ashdod and in tankers and tank farms to utilize it in the conviction that the whole project will be protected either by Israel's armed forces or by an unequivocal contractual agreement with Egypt. The Israeli economy has been increasingly linked to the economy of the West Bank and the Gaza strip, particularly through the employment of tens of thousands of Arab workers in Israel, on the grounds that such arrangements were compatible with future relations of peace.

Israel's physical capacity to resist has greatly increased since the beginning of 1968 and will become greater in years to come. The G.N.P. has grown by 25 per cent in the years 1968 and 1969 alone, and defence allocations are double the pre-war years. Of the nearly 3 billion dollars allocated to defence since the end of the war, a very considerable percentage — probably as much as one half — has gone into investment in military industries designed to make Israel self-sufficient in all kinds of armaments. The country is already very much less dependent on outside arms now than before the war, and this trend will increase over the next few years. There is, of course, still the rumour going around that Israel has or very shortly will have, atomic weapons. Many observers are now quite convinced that this is indeed the case and this will strengthen Israel's hand immeasurably.

All these things add up that Israel will demand more from the Arabs rather than less once peace negotiations will finally be undertaken. Israel has held onto the captured territory for almost four years now with relative ease. This has convinced many Israelis who were afraid in 1967, that the might of the country is such that they can now virtually set their own demands in negotiations. It all adds up to the fact that peace is probably a long time from coming to the Middle East.

J. J. Bout.

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

A LETTER THIS TIME

but a very special one!

One of the papers we have in our circles, "Credo," carried a page by Hugh Cook. The author used the well-known idea of writing a letter supposedly coming from a devil addressing a colleague. The senior devil, Truescrape, criticizes and instructs the junior one, Crabtree. This imagined letter makes a lot of food for thought.

...

Dear Crabtree,

I have just received your report on your patient's activity during the last several months, particularly the Christmas period. You state that you were not quite as successful in patterning your patient's behaviour as you would have hoped, and that it was difficult for you to turn his attention to peripheral matters.

Damnation! The more reports I receive from you, the more convinced I become that your patient be handed over to a more experienced colleague and that you be required to take added basic training. I wish to remind you that one can remain a novice only so long before tangible results are expected.

I have found in this business that it is generally expedient for us not to deceive ourselves but instead to take true stock of the situation. We are in an infernal bind, but all is not lost yet if you act wisely in the near future. It seems that your patient is beyond the stage at which you can convince him that moderate religion is satisfactory, and that one should not go overboard on the religion stuff. Alright, I hope you realize the seriousness of that. We may no longer be able to shake him from that conviction directly. We might, however, be able to steer his position to one of relative impotence. I'm referring, of course, to the old "individualism-trap."

Let me explain. We have so far managed to divide the Enemy's followers into hundreds of what they call denominations. You have no idea of the immense benefit this division has given us. It's a tearing up of the seamless robe all over again. But we must not rest at this point, for with some effort even more beneficial results can occur. Not only must we divide denomination from denomination (this is easily done over minute doctrinal differences, with a little appeal to human pride thrown in), but we must also isolate individual from individual. This isolation is difficult to achieve on Sundays when particular church groups gather, but the unity the human vermin feel then and there is rendered harmless if that is the only time and place they feel it.

You say that your patient has begun to see the all-embracing nature of religion — that he now speaks of bringing the kingship of the Enemy into the public arena. Couldn't you have kept him from that vision? In any case, your patient will experience a real battle, particularly because of the civil religion of democracy we have managed to instill in so many, Christians included.

The line you should take is this. As much as possible, let your patient subscribe to the typically North American belief in individualism. This should not be too difficult, since the whole economy, for instance, is determined by this belief. You state that he mistrusts institutions and organizations. Right there is your opening. As long as he feels that action in the public arena should be done individually, you can make his action to our benefit, considering the alternatives.

Real cultural information, you see, although stemming from individuals, is done through organizations such as political parties, educational institutions, unions and the like. This is a hard-boiled fact. As long as we keep these institutions in our hands, we are relatively safe. We can let the Christians work here and there scoring minor victories. So, let your patient work in the inner city, for instance, perhaps even with one or two friends, because we can create problems faster than he and all others are able to treat them.

Thus, if you cannot shake your patient's conviction, at least you can channel it in such a direction that it does us the least damage. Let him remain on the level of individualistic witnessing and healing. That way he'll end up like most Christians when it comes to really changing society — treating the symptom rather than the real disease. Should he have any idea of corporate witness, something like a Christian civil right movement or political party, which could really begin to redirect the spirit of the country, then you would really hear it from our Father below!

I need not impress upon you further the gravity of the situation. I expect to receive further reports from you.

Diabolically yours,
Truescrape



SCANNER

THE CHARITY CLAUSE

The following did not come to my knowledge through Christian Reformed channels but I found it in one of the latest issues of The Presbyterian Journal:

"In South Dakota a controversy has erupted over two tiny chapels (each about half the size of an average living room) erected in rest areas adjacent to Interstate 90. Put there as part of a nationwide testimony by the Christian Reformed Church, the chapels are unassuming, one-room, white frame structures in the shape of a miniature church in colonial style. They are open for meditation and frequently used. The two in the rest areas on I-90 were erected with state approval. But the Federal Government has moved into the picture, demanding that the chapels be removed because they stand on land purchased with Federal tax dollars. The South Dakota Congressional delegation is resisting the government's move and Sen. Karl Mundt has pointed out that chapels exist on military posts. Wrote one irate woman to the Federal Highway Administration: 'Why don't you stick to building roads? ... You waste enough taxpayers' money now without finding ways to destroy chapels!'

From "Missionary Monthly" I take the following:

REPORT FROM BELLEVUE, ALBERTA

Dear Friends:

It is time to write another report about the work in the Crownest Pass Area. We are looking back on a year of great blessings which Bellevue church has not known for a long time.

Our congregation now numbers 21 families, which is an increase of 7 families since I came to Bellevue. On May 10, 1970, 7 adults did profession of faith and 12 were baptized, and two families came in by transfer.

There are also changes in our services. Formerly we had our morning service in Bellevue and the afternoon service in Pincher Creek. But for the interest of the Church and God's Kingdom the Consistory has decided to eliminate the service in Pincher Creek and hold two services in Bellevue, one at 10:00 a.m. and the other at 3:00 p.m. This seems to be better for the newcomers in our church. We still have three families living in Pincher Creek who wholeheartedly agree with this decision. We are also enjoying a new order of worship which adds deeper meaning to our services.

Our new addition is completed and now we have three new rooms for teaching facilities. We have used these rooms for our V.B.S., which was a blessed success. 60 children were enrolled, tripling the attendance of last year. I thank the churches of Vauxhall, Granum, and Brooks, for the assistance they have given to Bellevue Church. During the coming months we hope to use our new addition for a class entitled "The Church." This class is especially for our new communicants but is open to any interested persons.

The future looks bright, since Kaiser Coal Industry is booming in British Columbia and all the houses in the Crownest Pass are filled. From well-informed sources I have received information that 14,000 people can be expected in this area in the next 5 years! Please, to help us do God's work in the Crownest Pass, pray for us.

Respectfully submitted,
R. Wobben.

THE CHARITY CLAUSE

One of the strong arguments used for the persuasion of the Ontario government to adopt the Charity Clause (Bill 167) was that our people need it. Many members of our churches are paying contributions to the Union to which they belong against their will. This situation can now be changed if our people involved act faithfully and immediately. Here is an urgent report on this important matter, taken from "The Guide":

"We are pleased to report that a steadily growing number of people are contacting the Foundation and CLAC for legal advice and other assistance. We hope that

many, many more will do the same. It is most important that all Christian workers, who are now covered by collective agreements which force them to be members and/or financial supporters of disbelieving trade unions against their will, make it a point to get in touch with the Foundation or CLAC as soon as possible. We would like to assist them in the preparation of the application to the Ontario Labour Relations Board for permission to pay to a registered Canadian charity.

Let's all make grateful use of this God-given opportunity to discontinue our affiliation and identification with labour organizations which are in the grip of and driven by spirits almost totally foreign to the Holy One. Let's communally witness to the life-redeeming power of the Word. Let's be one in our Christian confessional living, so that the world will believe that the Father sent Christ (John 17:21-23)."

"Christian Cynicism" is known, among others, because of its little notes and rhymes of original nature, always inspiring and refreshing:

THERE WILL ALWAYS BE GOD

They cannot shell His temple, nor dynamite His throne;
They cannot bomb His city, nor rob Him of His own.
They cannot take Him captive, nor strike Him deaf and blind,
Nor starve Him to surrender, nor make Him change His mind.
They cannot cause Him panic, nor cut off His supplies;
They cannot take His kingdom, nor hurt Him with their lies.
Though all the world be shattered, His truth remains the same,
His righteous laws still potent, and "Father" still His name.
Though we face war and struggle and feel their goad and rod,
We know above confusion there always will be God.

— Anon.

HITHER and YON

Hope C.R.C. of Stony Plain, Alta. This church is unique among all sister churches in the Canadian part of the Chr. Ref. denomination because it doesn't have a Dutch but a German background. This uniqueness is evident also in the weekly church bulletin, and most of all in the annual financial report. Mind you, this church had a balance on hand of \$717.58. The report is clearer than many others. It has a list of all the members which shows the amount of the 1970 contributions, whether \$1.00 was given or 2 or 3 hundred times so much makes no difference, all amounts are in the names of the givers. Such an "open" method would not work in many churches, but in Stony Plain it does. Look at this report:

A comparison of our contributions of the last decade.

Total Contributions	Membership
1961 \$3,845.54	140
1962 4,210.59	136
1963 7,444.76	130
1964 7,640.00	126
1965 7,944.40	134
1966 10,664.24	141
1967 9,924.94	140
1968 10,962.15	132
1969 18,414.79	131
1970 11,280.84	130

Smithers, B.C. C.R.C. bulletin offered a worthwhile piece for reflection:

FOR REFLECTION

"If the day comes when the Church is no longer listened to where men meet to nourish and sharpen the intellect, the struggle to establish a Christian culture will have been lost. If today the Church is silent and inert at those points of our civilization where the thinking of the age is hammered into shape, where decisions are made and actions planned, or where the minds of future generations are moulded, its influence upon the twentieth century will be rotted at the core. ... In short, it is better to define, establish, and nourish a Christian mind in freedom now, as a positive last effort to bring light and hope to our culture and our civilization, than to have to try to gather together the miserable fragments of Christian consciousness after the triumphant secularism has finally bulldozed its way through the Church as a body of thinking men and women."

(Harry Blamires in The Christian Mind.)

Excellent information on Holland was found in the bulletin of Trinity C.R.C., St. Catharines, Ont.:

DISCUSSION ON LATITUDE IN TEACHING IN REFORMED CHURCHES IN THE NETHERLANDS

After the General Synod of the Reformed Churches (Gereformeerde) in the Netherlands issued a declaration on the new theology taught by certain theologians (see the report in the bulletin a few weeks ago) a discussion began concerning the question whether the Reformed Churches now allow latitude in teaching and thus have departed from their time-honored position.

At the meeting of Synod, Prof. G. C. Berkouwer, as reported in Trouw, asked the question: "Is there room in the Reformed Churches for persons — and I reckon myself among them — who at this stage of the reflection have great hesitations concerning the historicity of Adam?" Apparently the Synod gave no direct definite answer to this question.

The Rev. A. Vroegindeweij expressed his opinion on the issue in Gereformerd Weekblad by writing: "That the Reformed Churches, which have come out of the Secession and the Doleantie, have now officially accepted latitude in teaching and thereby have let go of the bond with Scripture and Confession is a handwriting on the wall."

Prof. J. H. Velema wrote in the Welker concerning the consequences of the declarations of the General Synod by saying, The Reformed Churches have taken an important step in the direction of the Netherlands Reformed Church (Hervormde) in that they tolerate latitude in teaching in fact and in the declaration. This entails that the Reformed Confessions are no longer safe with the Reformed Churches which half a century ago swore to hold the heritage of Kuyper."

Dr. J. J. Buskes wrote in Hervormd Nederland: "I do not agree with Kuyper's and Lever's views on Genesis 1-3. These chapters provide more than a teaching model, more than an anthropology. It is

a testimony concerning pre-history and therefore not concerning history in the usual sense of the word; but one may not separate this testimony from its connection with the history of Israel."

Rehoboth C.R.C. of Toronto, Ont. came up with a splendid idea:

FATHERS WANTED!

Since we are living in an era where women want equality with men, why not let fathers join in and take their turn in babysitting the toddlers. Anyone interested, please feel free to phone 255-4760!

The problems in a city church of the size of Kingston, Ont. C.R.C. are clearly noticeable in its bulletin:

Dutch Services: From time to time we (minister and elders) receive requests for (a) Dutch service(s). The consistory has discussed this several times and has decided to have a Dutch service occasionally as an extra service (not to replace the regular service). For example, a Dutch service once in six weeks, in the basement. We are thinking, for instance, of the first one in January.

Discussion Group: We have quite a few young couples in our congregation of who many have not made Profession of Faith yet. I have talked to several of these, and the idea came up to hold regular discussion groups which hopefully will lead to a firm commitment to our Lord. I have held these groups more often, in my home. At the moment I cannot hold these in the parsonage, and since a church room might not be quite suitable, it would seem better to have these meetings in private homes. We would then travel around to those homes or apartments where we are welcome.

THE THREE R'S

They used to mean: Reading, 'riting and 'rithmetic. Today they are: rioting, rebellion, restlessness. If the present trend continues we'll have: Regret, rot, ruin.

WHAT WE NEED is — Respect, religion, responsibility.

ECCLESIASTES

This is the name of one of the Bible books in the Old Testament. The famous Septuagint, the old translation of the Old Testament from Hebrew into Greek, used this term the first time in history. It's base is the noun ecclesia, which can be understood in two ways: a. assembly of the people: church; b. one who addresses the church people: preacher. Although this book, "the Preacher" was ascribed to Solomon, it is certain that somebody else, an unknown author, wrote it.

TRY IT

No. 37

Dane's poor light is the title of one of the parables. (3 words)

Solution of No. 36:

Pharaoh (O, a harp!)

HI NEIGHBOURS!

CADETS ARE GOING TO HELP CLEAN UP OUR ENVIRONMENT!

It's such a beautiful morning. Hoar frost creates a fascinating sight of fairy-world appearance. At Christmas time some homes in our neighbourhood very cleverly created a similar sight in their front lawn. Every tree and shrub was hung with small clear lights, at the base of two birch trees a clear spotlight was aimed along the trunks. When driving by, one automatically slowed down to fully appreciate this fascinating view. But God has put the world in a frosty coat this morning and although it creates numerous difficulties on frosted windshields and car windows if one is fortunate enough to leave the car in the garage you can enjoy its beauty.

Sometimes it's difficult to really become alarmed very seriously about all this talk of pollution which, if not curbed, will cause us to destroy our own environment in fifteen short years, we are told.

Copying from a Bulletin which the Cadets distributed a few days

ago; even if we can't accept this timetable we have to agree that the pollution problem is serious. The big question is: "What must we do?"

The Cadets in the Christian Reformed churches are going to do something about it. The leaders feel they have a real obligation toward their young recruits, for these boys will be faced some day with the responsibility of solving a problem that could well be in a very advanced stage.

To all who read this — you may not be a parent of a cadet, nor a Cadet leader, you may be a church member — or you may be an Uncle or Aunt of a Cadet; whatever you are — you have an interest in this program. Look at it selfishly if you will, the Cadets are going to help clean up your environment!

What can you do? The Cadets ask first of all: support us with your prayers. So let's start that right here as you read this. Pray

for collecting empty bottles along the highways? Pray for cleaning up a section of your city streets? Pray for collecting old paper? Alright, laugh — but if we don't pray that they will all come out and urge our sons to really enthusiastically take part, you know what will happen, as it did many times before? Only half of the boys will come, the Cadet leaders won't all show up and to those who support it wholeheartedly — another discouragement. Now what else can we do?

I am not writing to that owner of a factory who spills mercury in the rivers to contaminate our fish. The government is already talking to him, nor do I talk to that manager of the steel plant whose chimneys pour pollution into the atmosphere. He is already being told to "clean it up." I wouldn't even make a dent in the attitude of car manufacturing companies who are constantly being told to find ways of cleaning up the pollution from exhaust pipes.

This is the job of us all that we are concerned about. We can do so much more than we do. Walk down any street, any day of the week and someone will toss his cigarette butt on the sidewalk, his package is empty — whether cigarette or gum or candy bar wrapper and carelessly it's tossed on the street.

And with summer coming — what do you find on our beaches? Disgusting, that's what it is. We are all guilty of leaving our "left-overs" on the sand or in the water, when almost every beach provides numerous trash cans.

When I was young — Phew! how many years ago? I lived in Holland and already then I recall a sign in one of our beautiful woods:

Laat niet als dank voor 't
Aangenaam verpozen,
De eigenaar van 't bos de
schillen en de dozen.

or
Leave not in gratitude for
Pleasant relaxation,
The owner of the woods with
peelings and boxes.

To the point, isn't it? And that in the 'prehistoric' days of my early youth. They were with it, weren't they?

Now see more what can we do? If you are approached by a young cadet to do a little driving or to loan your truck or just to encourage your boy to do his best to clean up our environment — then when the job is done, pat him on the back and if it's somebody else's boy — show him you think he's doing a fine job. Take it from those who know: We do have a problem and all you have to do is keep your eyes and your ears open to know it's not improving.

Good luck to all young people who are doing something about it. We are very proud of you, and God bless you all.

Greetings from
Your Neighbour.

BEER CONSUMPTION UP, CIGARETTES DOWN, IN MICHIGAN

During 1970, beer consumption, according to the Michigan State Liquor Control Commission, at the end of the fiscal year, July 30th, had amounted to 195 million gallons. Beer consumption has increased 1 1/2 gallons per person as compared to the previous year. The per person per year consumption, including every man, woman and child in Michigan, was 22 1/2 gallons. If one considers that not everyone drinks beer, the fact remains that most beer drinkers top over half a gallon per week.

Cigarette consumption, on the other hand, went down slightly, from 93.3 million packages in 1969 (October) to 91 1/2 million packages in October 1970, or 1.2 million packages. The State Health Council has suggested to solve the state's budget problem by increasing the price of cigarettes 14 cents per package. During 1970 the smokers paid 10.5 million dollars in taxes to the state, an increase of 4 million over the previous years. Quo Vadis?

C.W.B.



HISTORIC HOME once occupied by Sir William Campbell, chief justice of Upper Canada from 1825 to 1829, may be removed from its present Adelaide St. site in Toronto, if a group of lawyers can raise the \$250,000 that is needed to remove it to Simcoe St., one of the longest journeys in the history of moving brick buildings. Historical note: The foundation will not attempt to replace Sir William's pet alligator kept on the grounds.

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